

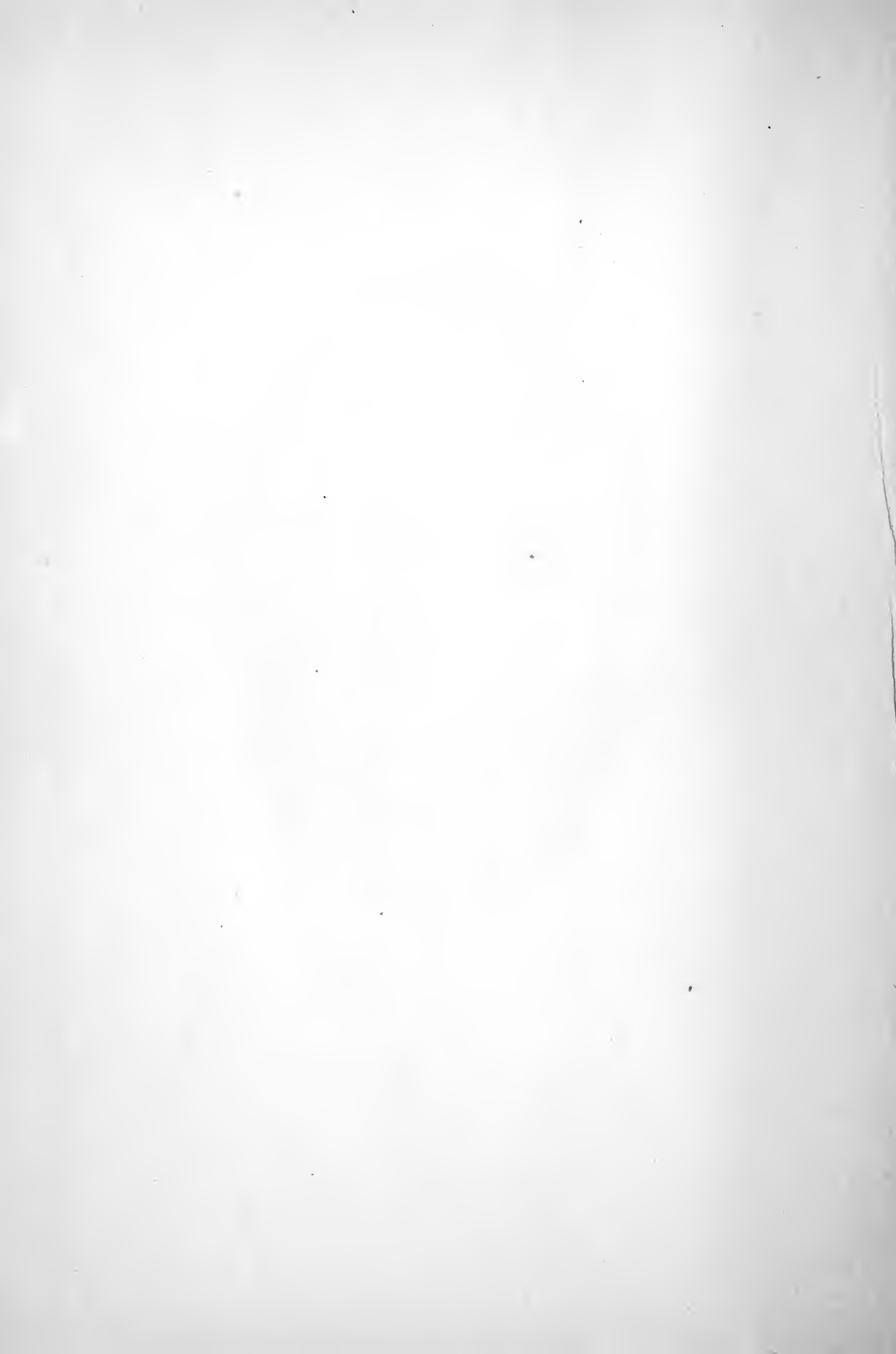


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In the Master's Service,
D. V. Guilgon.

THE INTERIOR OF THE KINGDOM

BY

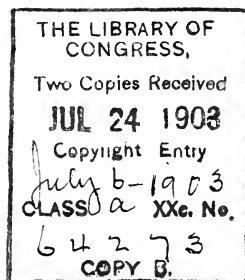
DAVID VAUGHAN GWILYM

Author of "The Sacrament of Preparation," "The Vision that
Transforms," and "The Spirit in the Body Mystical."

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PREFATORY NOTE.

FROM the thirteen provinces of Japan the Buddhists view the mountain of Fusji-san.

Not to climb the mountain once in a lifetime is considered a breach of Japanese duty to the ancient gods. On the top of the mountain the pilgrims from the different provinces meet. Here their white vestments are stamped and sealed by the priests. The mountain towers aloft 12,000 feet, but to view and admire it at a distance will not secure priestly benediction; the pilgrims must climb every inch of the way.

In the Beatitudes we have the real mountain of God. It is the mountain of benediction and blessing. To secure its blessings it must be climbed. Many view it and admire it at a distance, but they are too much attached to the cosmetic attractions of the valley to begin to climb. But the spiritual climber alone enjoys its blessing. "Every place that the sole of your foot shall tread upon that have I given unto you." Mountain climbing is irksome, it is real soul-work, but it is the only way to the mountain top. Every step in the upward march develops

spiritual muscle and bone; it strengthens the soul and dilates the heart. "Who will ascend into the hill of the Lord?" With the Holy Spirit we may climb to the top, and from Zion's lofty peak we may gaze on the thrilling visions of the Kingdom of God. "The King's daughter is all glorious within." The higher we climb upward, great things become greater, and small things become smaller.

Hence, the mountain top is the meeting-place of the radiant inner circle. Here they are above the fog; here they understand each other. Here they walk in the light as He is in the light, and "We have fellowship one with another, and the blood of Jesus Christ cleanseth from all sin."

The object of this book is to show the way to the mountain top. Many professing Christians are living perpetually in the valley; hence, they have no peace, no joy, no strength. Others live on the northern slope of the mountain where there are perpetual mists, and frost and snow, cold winds and sunless skies. But, in thus calling attention to the mountain top, we have not overlooked the relation which the top sustains to the base and to the valley. The base and the top form one mountain; so the physical and the spiritual form one life. There is a great deal of false Mysticism in these days, which is nothing but vaporized spiritual talk. There can be no antagonism between the "inner" and the "outer" life. Any spiritual talk that does not end in practi-

cal good to mankind is mere affectation. If Christ dwells in the inner He will control the outer life. Nothing is of any value in the spiritual life except that which ends in practice.

The title "The Interior of the Kingdom" implies the existence of an exterior. But with the official and doctrinal exterior of the Kingdom we have nothing to do in this book. Our object is to describe the internal riches and graces of the Kingdom, and their practical application to daily life.

D. V. GWILYM.

CHAPTER I.

THE FRONTIER AND THE INTERIOR.

OF all the mountains mentioned in the Bible none can be more sacred to the Christian than the one on which Jesus delivered the laws of His Kingdom. Our interest in the mountain, and in the truths which were proclaimed there, is the result of our vital interest in His personality. As He sat in the midst of His disciples, He was the very embodiment of spiritual reality. All the hidden potentialities, all the grace and power of the New Kingdom, were then summed up and gathered together in His own person. He was the beginning and end of a new creation—of a New Kingdom.

The New Kingdom is founded on the Incarnation. Christ became man in order that He might, through the Holy Spirit, live in man. On the mount of the Beatitudes, He was a visible person with His followers. They could see Him with their eyes, they could feel the touch of His sympathy as He lived and labored among them; but still He was

not in them. He became visible, that is, a person outside of His followers, in order that He might more fully and wonderfully dwell in them after the Day of Pentecost. Man needs Divine power. With sin inside and God outside, the struggle with sin becomes hopeless.

The New Kingdom is the means through which Christ communicates His own fulness to His followers. It is the means through which He extends, stretches out, and perpetuates His life among men. He came into the world to establish a Kingdom. His whole ministry was a definite preparation for it. His very first public utterance was a reference to the Kingdom. After the record of His temptation we read: "From that time Jesus began to preach, and say, Repent, for the Kingdom of heaven is at hand." From the very beginning of His ministry, the heart of Christ was wrapped up in the idea of the Kingdom, for He longed to dwell in His followers, and thus perpetuate His life among them. This is what makes the study of the laws of His Kingdom so interesting to us. It is because we know Him that we understand them.

Children often read books without taking any interest in the personality of the author; but mature minds read them chiefly because they reveal the soul of the author. It is the same with regard to music or painting. They are loved best

when they are loved as forms of expression, as utterances of a spirit like our own. The pianola makes fine music, but it can never supplant the piano, because its music is soulless. It lacks the vital touch. The connection between it and the originating mind is too remote to arouse an interest.

Now, the Incarnation brings Christ very near to us. He lives in us through the Holy Spirit. For this reason the words He spoke whilst on earth move our souls. They are His words; they express His personality, His mind, His soul. He still speaks them to us, it is His voice we hear as we read them. A company on board a boat at night-fall looks toward the lighthouse lamp. Who cares, of all on board, what hand kindled the flame? They cry, "There it is!" But one man on board knows that the lamp has been lit by the loving hand of his wife, so while others cry "There it is!" he whispers "She is there!"

This is an illustration of the different minds with which people read the laws of the New Kingdom. Some say: "There they are." But those who know the King say lovingly, "Here He is!" To those who know Him, they are pictures of His loving heart. Even in their sequence and alternations the Beatitudes describe His life. His life was an alternation of solitude and activity, of contemplation and work. The very place that He

selected to deliver the Beatitudes was in keeping with His private custom. After preaching and performing works of mercy in the valley, it was His custom to seek the solitude of the mountain slope. After working and toiling in the busy streets, He got away from the noise and bustle of the world to hold communion with His Father.

But it was not for mere convenience that He ascended the mountain to deliver the laws of the New Kingdom. "When He went up into the mountain" with others, it was to mark some special occasion, some exceptional turning-point in the fulfilment of His earthly mission. Our Lord on this occasion ascended the mountain, not merely as a Teacher, but as the Legislator and Founder of the New Kingdom. If we bear this in mind, it will help us to understand the legislative character of the Beatitudes, and the relation they bear to the rest of the Sermon on the Mount. All the circumstances connected with the Beatitudes, including the remote and proximate preparation for their promulgation, show not only that they were intended to be the permanent laws of the New Kingdom, but they show also the essential nature of the New Kingdom.

Every item in the preparation reveals the loving heart of Christ. Let us glance for a moment at the remote preparation and contrast it with the prepara-

tion which preceded the promulgation of the Decalogue. The Israelites needed a long preparation before they could receive the Ten Commandments as a permanent standard and rule of life. But notice the character of the preparation—a series of miracles of punishment and destruction, the plagues of Egypt and submersion of Pharaoh. Christ, on the other hand, prepared His disciples for the laws of the New Kingdom by a series of miracles of mercy—healing the sick and delivering men from the power of the evil one.

Christ also prepared the way for the promulgation of the Beatitudes by definite preaching. His fame as a preacher “went throughout all Syria.” His journeys through the towns of Galilee, and other parts of Palestine, preaching and healing the sick, drew around Him a great multitude of people. It was when He saw the multitude that He realized that the time had come for the promulgation of the permanent laws of His Kingdom—“The Kingdom that shall have no end.”

Let us now notice the proximate preparation. “And seeing the multitudes He went up into a mountain: and when He was set, His disciples came unto Him.” Notice, how climbing the mountain, on this occasion, reveals the heart of Jesus. He knew that climbing the mountain would have a powerful sifting influence on the

multitude. It would test the sincerity of His followers. It acted on those who had followed Him from town to town out of curiosity, like Gideon's test. Those who had followed Him out of mere curiosity would not take the trouble to climb the mountain in order to be with Him. Thus the final preparation for the promulgation of the new laws afforded ample protection against an utterly promiscuous multitude. There is no reason, however, for limiting the company to twelve; for the selection of the twelve had not taken place when the Beatitudes were delivered. Our Lord was doubtless followed up the mountain by a large company, but a company sufficiently prepared by His teaching, and attached to His person, as to be known as His disciples. Thus the very preparation shows the nature of the New Kingdom. Only the spiritual mountain-climber, who turns his back on the valley in order to be with Christ, can enjoy the New Kingdom.

Again, the position Christ occupied on the mountain, in the midst of His disciples, is symbolical of the difference between the Old and the New dispensation. At Mount Sinai, God was on the top of the mountain, away from the people. On the mount of the Beatitudes, Christ sits lovingly in the midst of His disciples—"Emmanuel, God with us." At Sinai, the people were afraid of the Lawgiver,

here they press close to Him, eager not to lose one word of truth which falls from His gracious lips.

Again, the whole scenery of the two legislations is characteristically different. Here, instead of the savage desolation of the wilderness, we have the smiling beauty of the mount of the Beatitudes, near the dwellings of men. Instead of the peals of thunder, and terrifying words, we have the Prince of Peace talking lovingly to His disciples.

But greater than the difference in the external circumstances of the two legislations is the difference in their substance. The old is a law of prohibitions and threats, the new is a series of blessings and promises. The old appeals to the motive of fear, the new holds up the flag of eternal progress and appeals to the motive of hope. There is, however, no antagonism between the Old and the New. The Old Law is just as much an arrangement of love as the New. The Ten Commandments are simply the landmarks of love. They are a fence placed by a God of love to prevent His children from going astray. God is eternal love. His threats and prohibitions are just as really utterances of love as His promises. The Old Law is a fence placed by God on the Frontier of the Kingdom. To cross the fence at any point is to be in the enemy's country—in the realm of heinous sin. This shows us the essential malice of sin. To cross the bound-

any line placed by a God of love is not only to set up our judgment against God's judgment, but it is a crime against our own souls as well.

In giving the Ten Commandments God appealed to the only motive that man at that stage of his development could understand. It was by listening to the Law, the Old Schoolmaster, that man was prepared for the promises and blessings of the New Kingdom. The Old Law, then, is the Frontier, the New is the Interior, of the Kingdom. Instead of appealing to the motive of fear, the new legislation opens before the mind's eye visions of spiritual wealth and glory. Every note in the new legislation is optimistic. The New Kingdom is the realm of realization, the realm of hope, the realm of untold spiritual wealth. The prohibitions of the Old Law become the songs of the New Kingdom. The old landmark says, "Thou shalt have none other gods but me," but the man under the dominion of the new legislation sings: "Whom have I in heaven but Thee, and there is none upon earth I desire beside Thee."

The old law could make nothing perfect; it could not supply the dynamic of obedience, it could not deliver man from the thralldom of sin; but it prepared the way for the bringing in of "a better hope" through which we can be transformed into the image of God's Son. The New Kingdom is the

realm of spiritual power. The King Himself supplies the power of obedience. He is the food of the Kingdom. Some day we shall be like Him. He came to show us the way, He came to lift us up, He came to make us like Himself. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is."

To be under the dominion of the new legislation is to burn with a desire to be like Him. The very beauty of His life attracts us on, and His grace impels us. Climb, climb, the mount of the Beatitudes! Reader, turn thy back on the Frontier and press bravely on to the Interior of the Kingdom!

CHAPTER II.

THE ENTRANCE.

WHAT a wonderful moment that was in the history of the Kingdom of God when Christ sat in the midst of His disciples! Perhaps the disciples, as they sat at the Master's feet, were filled with conflicting emotions and wondered among themselves what His first word would be. At last our Lord "opened His mouth" and said "Blessed." The very first word in the new legislation reveals the purpose for which the Kingdom of God exists. Christ came into the world to bless mankind and to make them happy. All men, whether Christians or not, seek happiness. But it is in their notion of what happiness is, that they differ. Many have tried to find it outside of God, but have failed. The Beatitudes are a series of Divine paradoxes to rectify the notions of mankind in relation to true happiness. Our Lord, in showing in what true

happiness consists, shows also the way in which it is to be secured.

Blessedness is the possession or proper quality of God Himself. He alone is the Blessed One. Christ came to make us partakers of the Divine nature—came to communicate His own blessedness to us. Our Lord's first word, therefore, promises a participation in the blessedness of His own person. The promise of blessedness was not altogether new; for the same words are found several times in the Psalms: "Blessed is the man that walketh not in the counsel of the ungodly." "Blessed is he whose transgression is forgiven, whose sin is covered." "Blessed are the undefiled in the way," etc.

All these are blessed in various ways; but our Lord in the Beatitudes is laying the foundation of a new legislation, and a new philosophy based on His own Person—based on the Incarnation—and so He says: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven."

Our Lord in making self-abnegation the condition of entrance into His Kingdom strikes at the root principle of sin. Selfishness is the starting-point in the history of wrong-doing. It is the cause of all our misery. An angel in heaven said "I," and at once became a devil. Isa. XIV. 12-15.

The first sin committed was an act of rebellion against God. It was man seeking to be a god to

himself; seeking his own way, his own happiness outside of God. Selfishness has been the secret of all failure in human history.

When Christ came into the world, He saw, as no one else ever saw, the torrents of iniquity and corruption that streamed like a black Niagara from the roots of selfishness. It carried the principle of ruin and decay into every department of life. The world had accomplished much in the way of philosophy, art, culture, patriotism, politics, statesmanship, and legislation. But selfishness blasted all its beauty, destroyed its harmony and sapped out all its strength. It ruined the family, ruined the State, it ruined Greece, it ruined Rome. It is the great disintegrating force in human life.

Selfishness is a brute force, and for that very reason it is a scattering force. Whenever men seek their own individual good without any regard for the common welfare, fraud and oppression must follow.

When Christ came into the world all men sought their own: they sought riches, wealth, and possession for their own exclusive enjoyment. Selfishness was triumphant and, therefore, sin and misery, death and darkness reigned everywhere. Christ came into the world to deliver mankind from the thralldom and bondage of selfishness. Not merely to deliver the little world of Judea, two thousand years ago, but the great world of all the nations

and of all the ages. He came to deliver us. He came to found a New Kingdom, a new spiritual force based on His own Person. Selfishness is a scattering force. The New Kingdom is a gathering force. The New Kingdom is the very antithesis and antidote to selfishness.

The only way to enter the New Kingdom is to acknowledge the failure of the selfish, or unit, principle, and to make an unconditional surrender to the King of the New Kingdom. The New Kingdom is the realm of co-operation and love, within its borders no one liveth unto himself. The root principle of sin is selfishness, the root principle of the New Kingdom is self-abnegation. Its foundation stone was laid in the virtue of self-emptying. It became a possibility only when He for our sakes became poor. The New Kingdom began, not by accumulating for selfish use, but by giving for the use of others.

The Father gave His Son, the Son emptied Himself of His glory. The principle of serving others runs through the Kingdom. Every one who enters shares the spirit of the King, who took upon Himself the form of a servant. Now, before we can give, we must have somewhat to offer; before we can serve the King, we must renounce the principle which is hostile to Him.

Many people in these days, who are trying to

eliminate the cross from Christianity, say, "Give us the Sermon on the Mount." And yet the first sentence in the Sermon on the Mount embodies the principle which they do not like. Self-confidence must be broken down before we enter the Kingdom. A real sense of need, of nothingness, and of absolute dependence on God is the only condition the King requires of those who wish to enter His Kingdom.

The very term which our Lord uses helps us to understand this principle. Everybody knows what is meant by poverty. The idea is easily understood by all. Actual poverty is a type of spiritual need. The actually poor have nothing; they depend on others. Thus actual poverty becomes a type of that profound spiritual need which secures for the penitent an entrance into the Kingdom of God. The way to the Kingdom is open to all, Kings and beggars, but all must pass through the narrow gate of self-abnegation. The characteristic tone of feeling required is that of the publican smiting his breast, or the hunger-tortured prodigal, or the once self-righteous Paul—"wretched man that I am!" It is the acknowledgment of the need of a new power, a new center of life, that secures an entrance into the Kingdom. The Holy Spirit is the Agent through whom the work of initiation is done. He is the Porter that opens the door.

To be in the Kingdom implies soul-kinship with

the King. Those who are united to Him have His tastes, His interests, His sympathies, His spirit. Union with Christ is the basis of Christian service. Beneath the fact of what we do is the fact of what we are. If the life is Christ-centered, then we will serve others as Christ did. St. Paul says, "Not I, but Christ." There was a great deal of the "I" about Paul before he entered the New Kingdom. But after he was "translated" into the Kingdom of God's dear Son his only boast was the cross of Christ. "God forbid," he says, "that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

It is difficult for us to fully appreciate the completeness of the self-abnegation implied in these words. Since those days, the cross has become outwardly respectable. It has been so rayed with secular glory by poet and painter, that his words do not strike us as they must have struck those to whom he wrote.

It meant in those days what the gallows, or the electric-chair, means in these. To give his words a modern color we should have to substitute the word gallows, or electric-chair, for cross. His words would then read: "God forbid that I should glory save in the gallows by which I am hanged unto the world and the world is hanged unto me!"

Now, what did Paul mean when he said that he was crucified to the world? He meant that the cross had forever separated him from the accumulated fruit of selfishness which is known as worldliness. Through the cross the selfish principle had been dethroned and Christ enthroned. He was, therefore, dead to worldliness; because it is ever hostile to the interests of the New Kingdom. But the world is quite another thing. It was in this world the Kingdom was formed; here it was established. It is God's world and, therefore, there can be no antagonism between it and the New Kingdom. The King is human and Divine. Every human virtue and Divine perfection are blended and eternally glorified in Him. He is the Carpenter of Nazareth and the King of glory. His Kingdom partakes of the same nature. It is a blending of the physical and the spiritual, of the temporal and eternal.

We must first seek the Kingdom of heaven for ourselves, before we can labor for its establishment in others. For just as heaven must be in us before we can enter heaven, so we may speak indifferently of our entrance into the Kingdom of God, or of the entrance of the Kingdom of God into us.

In any case we must first possess the Kingdom before we can work for its establishment in the individual, in the home and in the State.

The King has taught us to pray: "Thy will be done on earth as it is in heaven." The Kingdom of God means more than grace in the soul, it means the reign of righteousness in daily life. Crime and vice, dishonesty and tricks of trade, are the outworking of the unit principle. The initial virtue of the New Kingdom dethrones selfishness and enthrones the spirit of devotion and self-sacrifice. The law of service runs through the New Kingdom. The Father gave His Son, the Son gave His life to the last drop of blood. He still gives Himself. To all who enter His Kingdom He says: "As my Father sent me, even so send I you." The Kingdom is for those who have renounced the unit principle, and who live and labor for others.

CHAPTER III.

THE KINGDOM.

SOUL-KINSHIP with the King implies that the Kingdom is a present possession. Our Lord does not say that He will give the Kingdom of heaven to the poor in spirit; but He says: "of such is the Kingdom." They now enjoy the Kingdom, because they are what they are. The moment of their submission to the King was the moment of their emancipation from the false attractions of earth. When they gave up all, the doors of the Kingdom were opened and they entered into the realm of spiritual power and wealth. Only the poor in spirit who have soul-kinship with the King possess the Kingdom. They alone can appreciate its glories and riches. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "Except a man be born again he cannot see the Kingdom of God."

The poor in spirit are born into the Kingdom. They see what they see, because they are what they are. They who give up all get all. "Theirs is the Kingdom," says the King. "All things are yours," writes Paul.

Now, it is of the utmost importance to understand in what sense the poor in spirit possess the Kingdom. The new possession is the result of a new relation. The Kingdom sustains the same relation to poverty of spirit that the flower does to the root from which it springs.

When the poor in spirit surrender to the King they do so without any thought of other gain. It is the King Himself they seek. No one seeks personal gain in the New Kingdom. It is because they seek nothing that they gain everything. The Apostles themselves did not fully understand this principle till after the Day of Pentecost. On one occasion St. Peter asked, "Behold, we have forsaken all and followed Thee, what shall we have therefore?" The Apostles had been listening to our Lord's conversation with the rich young man. The young man wanted life eternal, wanted to enter the Kingdom without surrendering the selfish, or unit, principle. To him the supreme test was his wealth. Peter heard our Lord saying: "Go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, and follow me." The young man could not make the surrender, and for that reason went away sorrowfully. The Apostles were amazed at what our Lord said after the rich young man had gone away. They wondered what this treasure in heaven might be which He

promised to those who surrendered all for His sake. The Apostles had surrendered all to follow Him, and so Peter said, "What shall we have therefore?" The question reveals a spirit in Peter like that of the rich young man. He had given up all to follow Christ, but he expected a return here on earth. The Apostles at this time expected an earthly Kingdom. They did not understand the nature of the New Kingdom. Our Lord in answering Peter said that those who have forsaken houses, or brethren or sisters, or father or mother, or wife or children, or lands, for my name's sake, shall receive a hundred-fold and shall inherit everlasting life.

It is only those who follow the King out of personal love, only those who leap forward and say, "Where Thou goest I will go, where Thou lodgest I will lodge," that receive the manifold, or hundred-fold, more in this present time.

Now this is enough to show that the reward of the first Beatitude is not something added to the virtue of poverty of spirit, but that it belongs to it. The possession of the Kingdom springs from the disposition. The term "Kingdom" will help us to understand the greatness of the reward. Even an earthly kingdom may be viewed from many sides, and present many aspects.

Sometimes the word "Kingdom" stands for the

King, sometimes for the State, or Empire, itself; sometimes it means the government or administration; sometimes it means its territorial possession, or the natural forces at its command, or the laws by which it is ruled, or the form of its polity, or the material resources and wealth which it possesses, or the character which distinguishes its history.

Now, if the idea of an earthly kingdom is so multifold, so "manifold," so complex and various, how much more necessary and appropriate it is for us to heap together one idea after another in order to convey even an imperfect conception of the wonderful riches of the Kingdom of God! The essential idea of a Kingdom is that of wealth. The poor in spirit possess the Kingdom and all its riches.

First, the King belongs to them. They surrendered all to Him and He has given Himself to them. The union is perfect. Aquinas, when asked, What reward wilt thou have? answered, "None other than Thyself, Lord; none other than Thyself." à Kempis cried out: "I had rather be a stranger upon earth with Thee, than possess heaven without Thee." It was a sense of union with Jesus that made Xavier sing, "My God, I love Thee, not because I hope for Heaven thereby."

To possess Christ is to possess all. He is the Pearl of great price. He is the "hundred-fold in this life." Thus the Kingdom is the realm of possession.

David says, "One day in Thy courts is better than a thousand." One day in the New Kingdom in fellowship with the King is better than a century of time. One kiss of welcome from the lips of the King is better than unending ages of the tenderest human affection. "Blessed are the poor in spirit," for the King is theirs!

Secondly, the history of the past is theirs. They inherit the promises made to the patriarchs who left house and home at the bidding of God. The nominal Christian owns a Bible, because he paid for it; but the poor in spirit who enjoy the freedom of the New Kingdom alone possess it. The interior of the Kingdom is the illuminative way. To those who live close to the King, the writings of the Law, the revelations of the Prophets, and the melody of the Psalms become living realities. Their hearts burn within them as He talks to them by the way. Truly the history of the past is theirs!

Thirdly, the powers of the Kingdom are theirs by virtue of the indwelling presence of the Holy Spirit. The Holy Spirit is the Administrator of the New Kingdom. To Him its entire administration has been committed. He distributes the gifts of the King. He conveys to the citizens of the New Kingdom the untold riches which are stored up for them in the person of the King. Life is measured by its fulness, not by its length. One day's

experience of the full, abundant, life which those enjoy who live in the Interior of the Kingdom outweighs in solid value a lifetime lived on a lower plane. Just to live one day in conscious fellowship with Christ is to have a faint idea of what St. Paul meant when he said, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." Blessed are the poor in spirit, for the present life and powers of the Kingdom are theirs!

Fourthly, the future is theirs. The poor in spirit possess not only things present, but things to come. They receive a hundred-fold here; Christ Himself is the hundred-fold, but eternity will be nothing but the prolongation of the same bliss. It is a Kingdom that shall have no end. Under the illumination of the Holy Spirit those who possess the Kingdom may gaze down the vista of eternal ages and see the infinite possibilities of spiritual growth and development. Oh, the thrilling visions of the New Kingdom! Rosy dreams of spiritual wealth beckon us on! Blessed are the poor in spirit, for eternal progress is theirs!

Fifthly, the joys and delights of the Kingdom are theirs. The Kingdom of God is a Kingdom of joy—the joy of fellowship with the saints on earth and

with the angels in heaven. The joy of spreading the Kingdom of God on earth belongs to those who possess the Kingdom. The supreme function of those who see and enjoy spiritual things is to tell others what they know. After the Master had finished His Sermon on the Mount He descended to the valley, and the first thing He did was to heal a leper. There is always a leper at the bottom of the mount waiting for the real touch of human sympathy and love. The world to-day is waiting for the living word of testimony from men who have seen the interior of the Kingdom. The Kingdom of God is a Kingdom of service. The world to-day needs men who can describe with a power born of experience the glories of the Kingdom of God. A loving description of the interior, a description of the heart of Jesus, is the only thing that will create a thirst for spiritual things.

The real seer will be bold and invincible. Even in the greatest difficulties he will be calm, for he knows that the wealth, the power, and the King of the New Kingdom are beside him; so he can say, "Lord, open their eyes that they might see." Only those who possess the Kingdom have a right to offer it to others. Oh, the thrilling joy of being instrumental in saving others and bringing them into the Kingdom, and placing them as resplendent trophies at the King's feet!

CHAPTER IV.

THE NEW OUTLOOK.

THE poor in spirit live and move in the realm of spiritual realities. From the lofty peak of the New Kingdom they see the world in a new light. To those who live in the interior of the New Kingdom all things become new. Old things have passed away. Just as a clear sky makes a bright and cheerful earth, so a new heaven makes a new earth.

It is the new conception of the value of earthly things that generates the virtue of meekness. Those who enjoy the unfading glory and delights of the New Kingdom know how to rightly estimate temporal things, and for that reason they will not resent injuries or assume an arrogant position in relation to others. Their meekness is based on spiritual knowledge. It is because they firmly grasp eternal realities that they know how to rightly estimate the fleeting and perishable goods of earth. Thus

the virtue of meekness is so related to the virtue of poverty of spirit that the one may be said to grow out of the other. The one proves the reality of the other. Poverty of spirit looks upward to God, meekness looks downward to man. The first is a recognition of the rights of God, the second has a blessing for man. The first rectifies all false conceptions as to what we are, and have, in relation to God; the second deals a death blow to personal pride in relation to man.

The virtue of meekness is a sign of spiritual health. It co-ordinates and regulates all the faculties of soul and body. It is the link that binds the outward and inward aspects of life. It holds in check the irascible part of the soul. It is therefore a sign of spiritual health and strength.

Meekness should never be confounded with mere softness of character, or want of spirit, or insensibility. It is not a mere timidity of character that shrinks from conflict because it is afraid to fight.

The New Kingdom is the realm of amplification and intensification. Grace does not destroy our natural powers, but it strengthens and develops them.

As we look down the corridor of the ages, we see men that were naturally quick and fiery, harsh rather than gentle, aggressive rather than yielding, men of strong will and independent character,

becoming conspicuous for their meekness. Their meekness was the result of strength and not of weakness. Such meekness is a growth of the New Kingdom. It is the result of personal union with the King. They were gentle in His gentleness and strong in His strength. "Thou hast given them the shield of salvation, and Thy gentleness hath made me great." 2 Sam. XXII. 36.

The virtue of meekness is essential to enduring firmness of character. People who have only natural force of character are liable to be strong, and perhaps overbearing in little things, and yet yield when eternal principles are at stake. But the meek of the New Kingdom, who view the world from God's standpoint, yield readily in things which concern themselves, but they stand like an adamant rock in a mighty torrent when the glory of God is concerned.

The most heroic servants of God in the Old Testament were noted for their meekness; gentle as little children in non-essentials, but invincible when the honor of God was at stake. Thus meekness has two sides—active and passive. Both aspects are the result of the same vivid faith.

Now, our Lord says, "Blessed are the meek, for they shall inherit the earth." This means that the man who out of loyalty to God's will gives up his own claim without any attempt at self-vindication,

is sure in the end to get what God in His providence intended him to have.

The Beatitude of the meek is a quotation from the thirty-seventh Psalm, and it is worthy of note that it is the only quotation from the Old Testament in the chain of the Beatitudes. The Psalm from which the quotation is made will help us to understand the meaning of the Beatitude.

The quotation is from Psalm XXXVII. 11: "But the meek shall inherit the earth." The whole Psalm is an exhortation to meekness and patience under trial, especially the trial of the unjust exultation of the wicked. The Psalm begins with the words, "Fret not thyself because of evildoers." The word "fret" literally means "heat." "Heat not thyself because of evildoers." The phrase "inherit the land" is repeated over and over again, like important notes of music in a long piece, which recall and embody the "motive" of the whole. David is an example of the truth of his own words. It was God's will that he should be King; he was anointed by Samuel, nevertheless he did not assert his claim. He was persecuted and banished, and yet he never lifted his hand against Saul, even when he had the power to do so. David possessed the staying power which is sure to win in the end. The man who resigns all to God, and who is content to leave all in God's hands, in the end enters into his inheritance. Great

is the power of meekness. "Trust in the Lord and do good, and dwell in the land." Thus in the light of the Psalm from which our Lord quotes, we understand the meaning of the Beatitude.

Abraham is another conspicuous example of the same truth. He was so meek that he could not bear any contention between his own herdsmen and those of Lot. "Let there be no strife," he said. He yielded his own rights for the sake of peace. It was immediately after he had made this sacrifice that God told him, "All the land that thou seest will I give to thee and to thy seed forever." Thus what he gave up by meekness he received as an inheritance. From the beginning God has given the inheritance to the meek, and will do so to the end. The song that has rolled down the ages—"He hath put down the mighty from their seat and hath exalted the humble and meek," is as true to-day as ever it was.

But there is another sense in which the meek inherit the earth. It may be said that they alone inherit this life who enjoy it, understand it, and profit by it. The nature of the spiritual man is grandly comprehensive. He comprehends, as no one else can, the beauties of earth and sky and sea. The earth is full of God's benediction. All the circumstances and conditions of life are fraught with blessings and benefits which address themselves to

our various needs, and to every department of our nature—physical, intellectual, moral and spiritual.

It is the meek who live in the realm of the New Kingdom that really inherit the Kingdom of Nature. Thus, the new heaven makes a new earth. The new uplook gives us a brighter outlook.

The difference between the outlook of the “spiritual” and the “natural” man is analogous to the difference between the civilized traveler and the uncivilized occupant of a new country.

Take for instance the Indians that once occupied this land. They dwelt here, but they did not inherit the land. They did not appreciate the value of its soil, or the metallic treasures of its mountains. They merely occupied the land, but they did not possess it. Now, if this be true in relation to the physical blessings of the earth, how much more true in regard to the moral lessons which the child of God can learn from the circumstances of life, and the harmonious arrangement of the physical world. Now, just as the savage cannot appreciate the treasures of a beautiful country, so even men of the most cultivated intellect, who study the wonderful arrangement of the physical world, fail to grasp the lessons which God intended man to learn. The pride of their intellect prevents them from hearing the music of nature which is ringing in their ears. The meek alone inherit the land. They alone see God's

goodness and power and majesty in nature. To them every tree is a poem and every flower an anthem of praise. The temple of nature is open to the meek. They enter in and enjoy the land. The poor in spirit have a new heaven, the meek a new earth. To the meek the world is a possession and a home. Whatever in earth or sky or sea, that has joy and delight and profit to give, yields them to the meek. Thus from Zion's lofty towers, the poor in spirit survey the wonders of the Kingdom of Grace, and from the same summit the meek look on the wonders of nature.

CHAPTER V.

CONSOLATION IN SORROW.

ONLY the poor in spirit who possess the New Kingdom, and the meek who inherit the earth, can understand the Beatitude of mourning. To the ears of flesh and blood it is the most paradoxical of all the Beatitudes. It is the one that arouses the most active resentment of the world. It seems to cut it to the quick. The world may admit that there is some benefit in poverty of spirit, and in meekness, but it cannot understand how there can be happiness in sorrow; and yet those who live near the King know that there is no truer Beatitude than this.

Only those who live in the interior of the Kingdom understand this virtue, and the motive from which it springs. In this Beatitude, as in all the others, the blessing lies in the virtue itself. The sorrow itself contains the seeds of its own benediction.

The fact that the Beatitudes are the permanent laws of the New Kingdom, and that they are to be the characteristics of all who wish to enjoy its

benedictions, is enough to prove that the mourning mentioned is not an emotional, transient, grief which soon passes away. The mourning of the Beatitude is the result of entering into the mind of Christ, and sharing His sympathy. Love is miserable until it shares the sorrows, the interests, the plans and undertakings of the person loved.

It is a sorrow that springs from the loving heart of Jesus Himself. It is essentially sorrow in reference to God. The more we realize the beauty and majesty of the King, the more thoroughly we realize the terrible and startling nature of sin. God is the end, and God is the object of godly sorrow, but self is the cause, and self is the object of mere emotional sorrow. A sense of insecurity or of personal loss, or a sense of condemnation or compunction of conscience, is the motive on which emotional sorrow is founded; whereas, personal love to God is the motive on which godly sorrow is founded. The one is caused by some aspect of self-love, the other is the result of self-conquest. The one is the result of a surface agitation, the other is the result of that peace and poise which those possess who live within the realm of the New Kingdom.

Mourning proves its source by its effect on the character. By its fruit ye shall know it. Every time the heart beats in loving sympathy with God,

the soul takes another step onward from the frontier of sin. St. Paul, in speaking of the effect of godly sorrow on the soul, says: "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what revenge."

Thus the sorrow that springs from personal love to God purifies the soul, and directs it steadily onward. It thus becomes the groundwork of real spiritual progress. It springs from the very heart of Jesus. The more we love Him, the more we sorrow for sin. It grows with our growth. The higher we climb the mountains of the New Kingdom, the deeper will be our conception of the grim reality of sin and the more profound will be our sorrow.

The mourning of the Beatitude does not pass away. It becomes a habit, a dominant note of the character. It is, therefore, very different from that pungent, emotional grief which the penitent feels when he first cries for mercy. But if the mourning of the Beatitude lacks the dash, the color, and the dramatic setting of emotional grief, it is more abiding in its power on the character. The mourning of the Beatitude is heavenly in its source, and herein lies its sweetness. The more I love God, the more I hate sin. Thus love increases the sorrow, and the sorrow feeds the love. Every sigh for sin

intensifies our love, and the increase of divine love in the soul increases our sorrow. Oh, the bliss of mourning! Thus godly sorrow yields the consolation of perpetual joy—"Sorrowful, yet always rejoicing."

There is another sense in which the virtue of mourning brings its own blessedness. It emancipates the soul from the hampering dominion of the emotions. It makes the emotions the willing servants, and not the masters, of the soul.

An ocean steamer affords an excellent illustration of the way a Christian who lives under the dominion of godly sorrow uses emotional sensations. For instance, when the wind is favorable she spreads her canvas to steady herself, and sometimes to quicken her pace, by catching the gusts of wind. But when the wind is against her, she pushes on just the same. Onward, ever onward, she goes to her destined port, through calm, through storm, through blinding sleet and starless night. Whether the wind and passing circumstances be with or against her she pushes steadily onward; because she possesses, in steam and electricity, the dynamic power that enables her to triumph over the difficulties of nature.

This is a picture of the real liberty and power of the soul that triumphs over the emotions. It possesses the power to push on in spite of difficulties. The emotions are splendid servants, but poor

masters. The people who live in the region either of emotional sorrow, or joy, are the flotsam and jetsam of the Christian life, tossed about by every wind. They do not see the heart of things; they see the symbol, but not the symbolized. It is only the garments and external paraphernalia, or outward trappings, of religion that affect them. They only see and touch the outside of things, and, therefore, it is only the outside of their nature that is affected. They are ruled by their emotions, and hence they are inconstant and irresolute.

But the man who looks at the heart of things, who mourns for the sins of others, out of pure sympathy with God, has dethroned the emotions. He uses them, but they do not use him. If singing helps the soul to love God more, he uses it and thanks God for it; but there is no danger that such a soul will lose the message of the song in the singer's art. The same might be said of all emotional, imaginal, and sensitive aids. Let us use passing circumstances when they help us, but triumph over them when they hinder us. The virtue of mourning enables us to do this, and herein lies its essential consolation.

The man who mourns for sin, out of pure love to God, possesses the dynamic of obedience in spite of everything, because he possesses the Holy Spirit—the Comforter. The power of the Holy Spirit in

us is what steam and electricity are to the steamer. He is the spiritual voltage that enables us to push onward triumphantly through the stormy sea of the Christian life. If the emotions help us, then let us spread out our sails and use them; but if they oppose us, let us push on all the same, knowing—not feeling, not fancying, but knowing—that tribulation brings its own blessedness. “Blessed are they that mourn, for they shall be comforted.” They have the consolation of being independent of the emotions, and for that reason the virtue of mourning gives a death blow to inordinate attachment to worldly amusements.

There is yet another sense in which mourning contains within itself its own blessedness. It transforms the common afflictions of life into benedictions. Nothing shows the royal influence of divine grace better than its power to transform the circumstances of life, which in themselves cause trouble and pain, into sources of consolation and joy. “Your sorrow shall be turned into joy,” is as true in relation to the common afflictions of our life, as it was in the case of the Apostles. This is the great triumph of Christianity. The sorrow is not hidden from our eyes, nor taken away, but sanctified and blessed, and so turned into joy. Finally, the mourning of the Beatitude is blessed, because it qualifies us to sympathize with, and help,

those who are still living in the network of their own emotions. It not only spurs the soul to renew its efforts after holiness, but it gives great sweetness and tenderness to the character. This is the secret of the compassion of God's choicest servants. This is what made Jeremiah weep for the sins of others as if they were his own; this is what made him cry, "Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." The same is true of Daniel, David, and Paul, and all of God's servants. Their love to God was so intense that they regarded the sins of others as a personal calamity. They wept over sinners, rescued them, and brought them with loving tenderness to the Saviour's feet. Thus compassion for the sins of others, and passion for souls, are so blended that the one feeds the other. In this, as in the other reasons for mourning, the sorrow contains its own consolation. Out of it comes the joy of being a soul-saver.

Finally, the virtue of mourning helps us to understand the compassionate heart of Jesus, and to share His sympathy. He who had no sins of His own for which to weep, wept for the sins of others. He wept over Jerusalem, because the slaves of passion would not come to Him; He wept in the Garden over the dishonor done to God; He wept at

the grave of Lazarus over the ruin wrought by sin.

In addition to these recorded instances, we may rest assured that He wept over the spiritual ruin of Judas, wept out of sympathy for the widow of Nain. His loving compassion knew no bounds. People gathered around Him to hear His words, and He provided for their temporal wants, because He wanted to save their souls. The blessed sympathizing Jesus is still the same. His blessed heart still vibrates between the joy of saving souls, and of sadness at their loss. To mourn for the sins of others helps us to understand the heart of Jesus, and share His compassion for the souls of men. Oh, for the touch of real sympathy, and for the tears of real compassion! "Blessed," yes, thrice blessed, "are they that mourn, for they shall be comforted."

CHAPTER VI.

THE FOOD OF THE SOUL.

NOTHING reveals the source and nature of godly sorrow more than the way the spiritual mourner seeks relief. He finds relief only in hungering and thirsting after righteousness.

The mourners of the world seek relief in travel, or amusements, or some intellectual labor. Their sorrow is worldly in its nature, and they seek relief by worldly means. But spiritual mourning is heavenly in its source, and therefore it seeks relief within the realm of spiritual things.

To mourn for our own sins, and for the sins of others, out of pure love to God, creates a hunger in our souls for righteousness. Spiritual sorrow clarifies the vision of the soul, and sharpens its spiritual appetite, so that it springs forward after righteousness. Righteousness is the only thing that will diminish sin, and promote the glory of God; it is therefore the only thing that will satisfy the mourning soul.

The terms "hunger" and "thirst" indicate the

intensity of the desire of the soul after righteousness. These terms were not unknown in Old Testament times. The Psalmist describes his intense longing after God by saying: "My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is." (Psalm LXIII. 1.) "As the hart panteth after the water brooks, so longeth my soul after Thee, O God. My soul thirsteth for God, for the living God." (Psalm XLII. 1, 2.)

To hunger after righteousness is to long for it with as much eagerness as a starving man longs for food. It also implies that righteousness is the only food of the soul; nothing else will satisfy it. Conflicting systems of philosophy have tried to satisfy the needs of humanity, but they have failed. The soul was made for God, made for righteousness, and therefore God and righteousness can alone satisfy its hunger and thirst. He who knows what is in man says: "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." Righteousness is as necessary to the soul as material bread is to the body. The written and the Living Word, the essential Truth, the Living Bread coming down from heaven, constitute the food of the soul. This is the food of the New Kingdom. "For the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." Rom. XIV. 17.

The Kingdom of God is the realm of righteousness. The spiritual mourner lives within this realm. Mourning for sin spurs him on to seek more righteousness. He has left the enemy's country, which is the realm of unrighteousness; he has turned his back on the frontier, and he is pressing vigorously on towards the interior of the land. This is the attitude of the man who hungers and thirsts after righteousness.

In other pursuits it is the gaining of the end that is blessed, and not the straining after it. But in spiritual matters, the blessing lies just where our Lord places it. Aspiration after the unreached is what constitutes the blessedness of the Beatitude. It is the hunger and thirst that is blessed. For spiritual things are more desired the more they are enjoyed. They never cloy by their possession.

In earthly things superabundance takes off the keen edge of enjoyment. But in spiritual things the more you have the more you want. A fish never complains of having too much water, neither does the Christian ever complain of having too much of God.

The richness and sweetness of spiritual things are infinite. The Holy Spirit expands the heart and enlightens the eyes, and thus gives the Christian a keener penetration into spiritual things. The more he sees the more he wants. He is ever seeing more

to love, and ever learning to love more. It is of the very nature of love to seek to know more about the person loved. It is so also in the aspiration of the soul after righteousness. "For he that eateth them shall yet be hungry, and he that drinketh them shall yet thirst." The very hunger and thirst are a satisfaction, and yet to be satisfied is to hunger and thirst still more.

Now, there are different degrees of hunger and thirst after righteousness, and these different degrees are founded on different motives. There is, for instance, the thirst of the prodigal, the thirst of the soul at a distance from God. When the light of conviction of sin streams in all its power on the soul, when conscience terrifies it, there comes by the mercy of God, like a ray from heaven, a hungering and thirsting for peace and reconciliation.

This initial hunger contains the germ of future righteousness. But there is a journey before such a soul. The land of the enemy must be left, false authority must be renounced, the desert must be crossed, sin must be confessed, before he can enter the realm of righteousness. Even in this stage, "Blessed are they who hunger and thirst."

But after the prodigal has been welcomed home and clothed with the robes of grace and restored to his place in the household, there arises in the soul another great thirst. Now this second and deeper thirst

is generated by a different impulse, and in obedience to a different motive. It is a sense of insecurity that generates the first thirst, it is a desire to spend and to be spent in the Father's service that generates the second.

The first thirst results in renouncing all false authority, the second thirst results in placing every faculty of soul and body at the disposal of the King of righteousness. Now just as there are different degrees of hungering and thirsting, so there are two kinds of righteousness: imputed and imparted. The first comes in response to the first thirst. When the sinner realizes his own sinfulness, when he segregates himself from all others, and says, "I have sinned, and I hunger and thirst after righteousness," when he struggles towards the cross and exercises faith in the spotless Lamb of God, and says, "Jesus died for me; Father, forgive me," then God delivers him from the guilt of the past. This is what is meant by imputed righteousness. Personal faith in Christ is counted for righteousness. Rom. IV. 5.

The justification of a sinner is the greatest act that God can do for man. It is no wonder that a torrent of love fills the penitent's heart when he realizes that his past sins have been swept away, and that he stands justified before God, through faith in the precious blood of Christ. Imputed righteousness, then, is that which is done for us.

Imparted righteousness, on the other hand, is that which is done in us. Christ is the meritorious cause of both. "He is made unto us wisdom and righteousness and sanctification and redemption." 1 Cor. I. 30.

Thus to hunger after righteousness is to hunger after Christ. He is the essential food of the soul. Without Him we can neither live nor grow.

To hunger after Christ is a sign of spiritual health. To assimilate our natural food, nothing more is needed than to be in a good, healthy condition. Then food supports, strengthens, gladdens, and develops us. It is so in the spiritual life.

The spiritual life begins when the Holy Spirit unites us to the True Vine. And just as a tree grows from its seed and not from any increase of energy from without, so the soul grows through its union with the True Vine. Spiritual growth is, then, the result of internal assimilation and not of external imitation.

All who live in the interior of the New Kingdom eat the same spiritual food, they are united to the same Vine, they all live the same life. By eating the same food they are transformed into the same image, and they love the same things.

This is the secret of the union of the "Inner Circle." Eating the same spiritual food breaks down all barriers to perfect sympathy and peace.

In the center of the New Kingdom, the children of the Beatitudes from¹ the four quarters of the globe meet in holy fellowship, because they all eat of the same spiritual meat and drink of the same spiritual drink.

Feeding on Christ is the tie that binds our hearts in Christian love. In the interior of the Kingdom there is no distinction of "classes" or "masses," no distinction between Jew or Greek, bond or free, but Christ is all and in all. Feeding on Christ so dilates the heart and so enlarges the soul, that to be filled is to hunger for more. Thus, hunger co-exists with fulness. This is the blessed paradox of the spiritual life.

Christ longs to give Himself to us in all His blessed fulness. He is still saying, "Take, eat." "He satisfieth the longing soul and filleth the hungry soul with goodness." His presence expands the soul, and spurs it on to seek more righteousness. The more we know of Christ, the more passionately we crave for Him. Thus, with our backs toward the Frontier and our faces toward the Interior of the Kingdom, and our souls filled with food Divine, we can say: "I will run the way of Thy commandments when Thou hast enlarged my heart." "Blessed are they who hunger and thirst after righteousness, for they shall be filled."

CHAPTER VII.

THE FRUIT OF RIGHTEOUSNESS.

IN the order of Divine grace, personal must precede social righteousness, for what we do is the result of what we are. The inflowing of life from the True Vine into the soul so fills and expands the life that it bears fruit in outward action. Thus the roots of mercy are hidden in the True Vine. The branches and the Vine are so united that the branches simply manifest the life of the Vine.

Those who are filled with righteousness are so tied together with God that an act of mercy may be said to be the result of their united activity. Those who hunger and thirst after righteousness are impelled to do so by a twofold motive: a desire to be like Christ, and a desire to be the means through which Christ can express Himself in their daily conduct. Mercy is Christ expressing Himself through human lives. It is the result of a joint act, and herein lies the essential difference between an act of mercy and an act of human kindness.

In the New Kingdom every act is the result of co-operation. No one liveth unto himself within its borders. The language of the Kingdom is not "I," but "we" and "us." Co-operation with the King is essential. It is the motive from which an act springs that determines its value.

Every act proceeds either from the co-operative or unit principle. All men live under the dominion of either one or the other of these principles. Those who live under the dominion of the unit principle thirst for gold, for wealth, for power—everyone for himself. Hence they jostle each other, tell competitive lies, use false weights and spurious wares, in order to accumulate personal gain. But those who live under the dominion of the co-operative principle, who are united to the King, thirst to be like Him, thirst to diminish sin and misery by showing mercy to all around them. Thus, the righteousness of the Kingdom, manifested in human life, is the only permanent cure for all our social and commercial troubles. If the principles of the Beatitudes were carried out in daily life, they would heal the wounds of society without altering its organization.

Mercy, as a practical element in society and flowing from a life of union with God, was unknown before the Incarnation. The Jews, indeed, practised mercy, but their mercy was based on precepts

and commandments rather than an outflow of a new life in the soul. Mercy flowing from a new life within is the result of the Incarnation. The Incarnation itself is the outflow of love. Our Lord's Mission was essentially a mission of mercy. He became Man in order that the Manhood which He took upon Himself might become the instrument of mercy to mankind.

The parable of the Good Shepherd, hurrying across valleys and hills to overtake the lost sheep, is but a vivid picture of the Incarnation. Christ still seeks the lost sheep. He gives Himself in His fulness to those who hunger and thirst after righteousness in order that He, through them, might still "go about doing good."

Thus the mercy of the Beatitude is the mercy of Christ reappearing in the lives of His followers. This is why the exercise of mercy is so dear in the sight of God. The heart of the King must have thrilled with joy when the time came for Him to utter this Beatitude.

The place the virtue of mercy occupies in the chain of the Beatitudes helps us to understand its nature. It is the fruit, the summing up, the crown, of all the preceding Beatitudes. The Kingdom of Christ is the realm of mercy. Mercy is the characteristic badge of all His followers. Divine mercy never fails. Human kindness is often the result of

impulse, it is founded on the shifting sand of human circumstances; but the virtue of mercy is as reliable as the Divine Life from which it springs: it is founded on the Rock of Ages.

The poor in spirit who have renounced selfishness and the meek who curb the passions, and those who mourn for sin, yearn for more righteousness in order that they may become instruments of Divine mercy to mankind. There is no selfishness in the New Kingdom. Each citizen seeks his own highest and fullest development for the good of the Kingdom. This was the spirit that animated the King when on earth. In His great intercessory prayer, He says, "For their sakes I sanctify myself." To thirst after righteousness in order to become an instrument of mercy is not selfishness, but self-regard for the sake of others. Every one in the New Kingdom merges his own life, his hopes, his sorrows, his interests, and his joys in those of his fellow-citizens. The law of service runs through the Kingdom. The King gives Himself to us, in order that we might be a people for His own possession, zealous of good works. Self-seeking is incompatible with service in the New Kingdom. Mercy springs from the heart of Christ, and herein it differs essentially from mere human kindness. Human kindness, though capable of great sacrifices, yet springs from the unit principle. Divine

mercy proves its source by its characteristic marks.

Divine mercy is comprehensive and universal. "His mercies are over all His works." Human kindness is often the result of impulse. It is generally confined to a narrow circle of friends. But Divine mercy extends to all. Human kindness seeks attractive objects, but Divine mercy seeks the most unlovely objects with a view to transform them into loveliness.

Divine mercy is spontaneous, free, and constant. Human love can be powerfully moved at the sight of sorrow and misery. Henry Ward Beecher, by causing a slave girl to stand by his side in the pulpit, raised over a thousand dollars to redeem her, when perhaps a plain statement of the case, without the object lesson, would have failed. But Divine Mercy never fails. It seeks for objects. "When we sat in darkness and in the shadow of death the Day Spring from on high visited us." The "Visit" of the Day Spring meant sacrifice; it meant giving Himself to the last drop of blood. The enduring character of His mercy is expressed in the words: "He loved His own, and He loved them unto the end."

He still gives Himself to us in order that mercy may be an enduring note of our character. Christ in us compels us to act. Divine mercy seeks poverty

in obscure retreats and burns to send the Gospel to the heathen. I have known people to go out to seek for sorrow with a view to relieve it, and to return overflowing with joy. Blessed are the merciful! By exercising mercy they find more mercy, and so the heart swells with joy. The virtue of mercy can never be exercised without thinking of God. It comes from God, and it proves its heavenly birth by flying back to God. The essential thing in an act of mercy is for us to give ourselves. By giving ourselves to relieve the physical or spiritual wants of men, we participate in the work of Jesus in the redemption of the world.

Mercy is the best pioneer of the Kingdom. It prepares the way for Divine grace. When every appeal fails, an act of real kindness, flowing fresh and warm from the heart of Jesus, often wins. The majority of solid conversions can be traced to some delicate act of kindness. Mercy may be exercised by congratulation in joy, as much as by compassion in sorrow. The essential thing in an act of mercy is to give ourselves, give our heart by love, our hand for service, our tongue for instruction, our joy for congratulation, and our consolation for sorrow. To such our Lord says: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." This passage shows

that an act of mercy brings its own reward. It returns to the bosom where it started. Thus mercy distends the soul. Self-love narrows and contracts the heart; but love for others expands it. Notice how our Lord heaps one image upon another to express the blessedness of those on whom He sheds His loving benediction: "Shaken together, pressed down, and running over!"

The only way to understand God is to love Him, and the only way to understand His mercy is to exercise it. Thus, by being merciful, we get to understand, and thus find mercy. Nothing thrills the heart of God so much as when we exercise mercy; it thrills ours, too.

The Kingdom of God is the Kingdom of righteousness; it is the Kingdom of mercy; it is also the Kingdom of joy! "There is joy in the presence of the angels of God over one sinner that repenteth."

What is this but the Blessed Trinity rejoicing over the triumph of mercy and inviting the angels to share His joy! Yes, there is joy in heaven and there is joy on earth. What joy or delight can equal that which a child of God feels when he brings a soul to the throne as the result of an act of mercy! Those who share His work share His joy, too! The cup is full, "running over."

"Blessed are the merciful!"

CHAPTER VIII.

THE CONDITION OF THE VISION.

THE Beatitudes are an ascending scale of virtues, the preceding one naturally leading the way to that which is to follow. Thus, works of mercy, which are the outflow of communion with God, create a thirst for the vision of God. By exercising the virtue of mercy, we share the work of God in the redemption of the world, and we also share His joy. Thus each act of mercy done for God, and in God, lifts the soul into a realm higher than itself, so that the soul longs to see Him. Thus, the vision of God is the result of all the preceding Beatitudes. The greatest blessing that the human soul is capable of receiving is the blessing of seeing God. This is the greatest joy of the saints in heaven, and it is the greatest privilege of the saints on earth. The mode of seeing God here and hereafter is very different, as we shall see presently, but the condition of the vision is the same. "Without holiness no man shall see the Lord." Our power to see and enjoy God de-

pende on our moral condition. Our Lord says: "Blessed are the pure in heart, for they shall see God." In these words He is declaring one of the unalterable laws of the New Kingdom.

Now, in this Beatitude, as in all the others, there is a twofold blessing, as well as various degrees of the virtue and its reward. Heart purity is a blessing in itself, and it is blessed also in its result, which is the vision of God. A certain degree of moral cleanliness is necessary in order to be in a state of grace. There are higher and still higher degrees rising one over the other until the soul, at last, stands before the throne clothed in all the beauty of God. And just as there are different degrees of heart purity, so there are different degrees in the vision of God. Some day we shall be like Him in His ineffable purity; then "We shall see Him as He is." One thing is evident, and that is, the vision of God to the soul depends upon the condition of the heart. The heart must be pure in order to see God.

The "heart" in this Beatitude stands for the whole interior man, the soul, with all its faculties of intelligence and volition. It includes the memory, which retains the knowledge of the past; the reason, or intellect, which compares and reflects, and the will, which decides and resolves. It also embraces the affections, the feelings, the emotions, and the imagination.

The heart, then, stands for the whole man, and the life of the heart is his true life. It is capable of great corruption, and, thank God! through the precious blood of Jesus Christ, it is capable of the most sublime purity and activity. Christ demands *heart* purity. Mere ceremonial purity will not do. The Pharisees were thinking of ceremonial purity only when they found fault with the disciples for eating with unwashed hands.

It was in answer to their objection that our Lord gave an enumeration of the evils and miseries which have their birth in the heart. Mark VII. 21.

The heart is never at rest. It is always at work, like the weaver at a loom. The shuttle is always going, and the woof is always growing; so it is with the heart. God gave us our heart, and all that it implies. He gave us our will, our intellect, our reason, our affections, and our imagination. We are responsible for the use we have made of them. We are responsible for the moral texture of our inward life.

When we think of the continual action of the unregenerate heart, and what a tale it is continually telling before God, and that God has reserved to Himself the prerogative of reading its every motion, what ground there is for alarm. On the other hand, there is nothing in the whole world capable of such

perfect beauty, and sublime fertility as a pure heart. When the memory is purged from the sins of the past, when the imagination is peopled with images of all that is beautiful and holy, when the intellect is ransomed from the blindness caused by sin (Rom. I. 21), when it is delivered from ignorance, and flooded with light, through the indwelling of the Holy Spirit, when the will is freed from all perversity, and fixed on God alone, then, indeed, the heart of man becomes a garden of delight and the abode of the Blessed Trinity. St. John XIV. 23.

A heart fit for the dwelling-place of God must be cleansed from the poisonous weeds, and deadly growth of sin, through the precious blood of Jesus Christ. The spiritual beauties and glories of a clean heart are dearer in the sight of God than all the material universe. Sin darkens, impairs and stunts every faculty of the soul. Purity, on the other hand, brings liberty, security, peace, and keenness of vision to the soul. Thus purity is a blessing in itself, for it fertilizes every faculty of the mind.

Swedenborg uttered a profound truth when he said: "The wicked only see blackness where the sun is." Thomas à Kempis says: "A pure heart penetrateth heaven and hell." The more the glasses of the telescope are cleansed, the brighter the stars appear to the gazer. It is so in relation to the purging of the eye of the soul. Our capacity to see God

is in proportion to our purgation from sin. "Without holiness no man can see God." Our Lord says: "Blessed are the pure in heart, for they shall see God." As the eye is made for light, so the heart is made for God. A slight wound in the eye destroys its power of vision, or a mere mote may make it useless. But when the mote is removed, and the wound healed, the eye comes at once into the use of its natural power of seeing material things in their true light.

It is so with the purification of the soul. Sin is an impediment between the soul and God; when sin is purged, the darkness is removed, and the soul is able to see God. God is not far away from "every one of us" (Acts XVII. 27); sin alone obscures the vision. Now, there are several ways in which the pure soul may see God:

1. In His Word.

Under the illumination of the Holy Spirit the purified soul finds in every page of the written Word new disclosures of the heart of God.

The Bible is in the hands of everybody, and yet some read it and never understand it; others again understand it at once. The natural man reads the letter, but the pure in heart, who trust to the guidance of the Holy Spirit, look through the letter to its spiritual meaning. They see God in His Word.

2. In His Providence.

The great drama of history looms up with a new meaning to the pure in heart. They see Him in the rise and fall of nations. They see Him also in His providential dealings with individuals. Thus the history of the Patriarchs, Prophets, and Apostles becomes so many new revelations of love.

What is historically true of the past is also true of the present. God watches over us. We can see Him in the sorrows and joys, in the troubles and consolations of life. To the pure in heart the most trivial things of life are pregnant with meaning, for they give a new glimpse of God's providential care. Every sorrow has its place, every joy its meaning, and every new acquaintance is a part of God's plan. Thus the pure see God in the little, as well as in the great, things of life. "To the pure the ways of the Lord are right, the laws of the Lord are good."

3. In Nature.

To the pure in heart the universe is an anthem of praise. It is a reflection of God's glory. The book of nature is open to all, but it yields its inner meaning only to the pure in heart. Sometimes men desecrate God's blessed day, on the pretext that they can worship God in nature. How can a man, in the very act of violating a positive Divine commandment, see God in nature? As in Revelation, so in nature—only those "who have

clean hands and pure hearts can ascend the hill of the Lord."

Thus, the pure in heart see reflections of God in His Word, in Providence, and in Nature. These are reflections of God; but the glory of God is seen only in Jesus Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. III. 18.

Thus the pure in heart see the glory of God in the unveiled face of Jesus Christ. The vision, of course, has its necessary limitations. It is limited to our present powers of perception. There are two laws of vision which fix the boundary of our present knowledge.

First, we see by faith, and secondly, as in a glass. By faith we gaze on the full-orbed mystery which inspired seers, Prophets, and Apostles. There is no past or future to faith. By faith we see God creating the world; by faith we see Jesus as plainly as if we were present with Mary Magdalene at the foot of the cross; by faith we see Jesus on the throne, and by faith we enjoy the Beatific Vision. Thus, to faith, things past, present, and future are a great eternal now! Only the cleansed soul can thus see eternal things.

Then, we see as in a glass—not through a glass, as by means of a telescope looking directly at an

object; but as in a mirror, the object itself not being seen. As in a lucid dewdrop we see the image of the sun, or as in a clear lake we see the sky, the mountain and the passing clouds, and, as it were, another world, while yet it is but a reflection of the world looking down upon the water, so, in outward things, and in our own inward consciousness, we see God imaged before the mind's eye.

Now, these two modes of vision are prophetic. Some day we shall see Him face to face. Yes, some day we shall see the Form of Jesus, in whose glorified body the fulness of the Godhead bodily dwells. The promise is, "We shall see the King in His beauty." Isa. XXXIII. 17. The beauty of the King can be nothing less than the Light of the Eternal Godhead shining through the perfected Manhood of Jesus Christ. Thus we shall see Him face to face, and eye to eye; gazing, we shall see and know that He is ours and that He looks on us as His own. Even here, whilst we see by faith and behold Him *as in a glass*, we become more and more like Him. As we gaze we are transformed into His likeness. Thus there is an ever-increasing reciprocal action going on between the vision and our spiritual growth. It is said that sunlight kills malarial germs; so the vision of God kills everything that is alien to Him, and develops everything that is akin to Him. The apple grows by assimilating the sunshine, and, by

growing, it is able to take in more sunshine. It is so with the soul. Its language is: Let me see more, that I might be more, and be more, that I might see more! Thus, by beholding, we are transformed into the same image from glory to glory, until we become reflectors of His glory to others.

The beauty of Jesus is inexhaustible. It is kaleidoscopic, unsearchable, unending. Always something new. A new Epiphany every day. The internal manifestations of Christ here prepare the soul for the exceeding weight of glory yet to come. The vision here may be compared to the light of the moon, but the Beatific Vision will be the blazing forth of the noonday sun: "Blessed are the pure in heart, for they shall see God!"

CHAPTER IX.

RADIATORS OF PEACE.

NOTHING short of heart purity can restore security and perfect peace to the human soul. We use the word "restore" advisedly, for human nature as God made it was in a condition of perfect peace and harmony. When God placed man in the Garden of Eden there was not a hint of discord. Then man, in all the completeness of his being, found complete satisfaction and perfect peace in union and communion with God. There was no schism then in the human constitution. The whole man, consisting of body, soul, and spirit, lived and moved in beautiful harmony.

The name given by theologians to the first sin is very significant. It is called "a fall." Thus, sin is a disturbance of harmony. It not only disturbs the relation between the soul and God, but it wrecks and ruins human nature itself. Sin does not belong to human nature; it is not natural to man. The fact that we cannot be happy in sin is an evidence of this. Ever since "the fall" man's

nature has been at discord with itself. Even in the midst of great bodily gratification the soul may be perfectly miserable. The only way to restore peace is to restore harmony. Peace and happiness are the music of the soul, and they are the result of perfect harmony. Perfect harmony is perfect peace. Essentially, heaven is nothing more than the soul and God perfectly united, and hell is nothing more than the soul and God eternally separated. Heaven is a state of eternal peace, tranquillity, and order; hell, on the other hand, is "a land of darkness, as darkness itself; and of the shadow of death without any order." Job X. 22.

Now, the only way to secure peace is to get rid of sin; for sin is the disturbance of harmony. The grim reality of sin has to be dealt with. It stands as a lion between the soul and God; it rises up before it as a wall of brass. "There is no peace, saith my God, to the wicked." There can be no peace between sin and holiness, between darkness and light, between truth and falsehood, between beauty and deformity. Nothing defiled can enter into God's presence. But when a man turns his back on all known sin, and his face to God, and exercises faith in the precious blood of Jesus Christ, then the Holy Spirit, with His own penetrating and vivifying power, cleanses the soul and restores it to communion with God. There is now no

condemnation, for harmony has been restored. The peace that follows cleansing is Paradise restored, and a foretaste of the bliss of heaven.

Now, when the hindrances and limitations caused by sin are removed, the soul leaps forward to new fields of usefulness and to new spheres of action. The new work that opens before the cleansed soul is the work of making peace. Now, in order to understand the essential blessedness of this new work, we must inquire into the nature of the peace mentioned in the Beatitude. There are different degrees of the virtue of peace, as is the case with all the other virtues of the Beatitudes. There is an initial peace, which is the result of justification, and a deeper and richer peace, which is the result of the indwelling presence of the Holy Spirit. St. Paul alludes to the first when he says: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ," Rom. V. 1; and to the second in Phil. IV. 7: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The peace of God is superadded to "peace with God."

It is a blessed thing to have peace with God. It is like entering a haven of rest after a most terrific storm. It brings a sense of rest from the accusations of a guilty conscience. But the peace of God is the calm and tranquillity of God Himself dwelling in us

through the Holy Spirit. It is only those who have gotten clear of the remains of sin, and who enjoy the vision of God, that possess this deeper and richer peace.

Now, as there are various degrees of peace, so there are various degrees of reward. The peace of justification carries with it the great privilege of sonship. All who accept Him have power to become sons of God. John I. 12. But God has millions of sons who have never risen to the dignity of sharing in the work of making peace. By the grace of regeneration they are recognized in heaven as the children of God. With many the secret remains there. But those who possess the deeper peace are engaged in a work which proclaims them the sons of God in the eyes of men and angels. The peacemakers are engaged in the same work that Jesus came to do, and therefore the very work proclaims them to be His brethren. It is in this sense we understand the words: "Blessed are the peacemakers, for they shall be called the sons of God."

Now, the virtue of peacemaking is something infinitely higher and deeper than merely patching up human quarrels. The peacemakers make peace because they are what they are. The peace of God reigning in their hearts and controlling their every movement makes them radiators of peace to all around them. The peace of God, and the joy

which it generates, give them an almost unconscious power to spread around them their own peace and joy. Just as the mighty and eternal peacefulness of God Himself is reflected in creation, and in everything He does, so the peacemaker reflects his own inner calm on everything he does, and in everything he says. No man can be a peacemaker, in this sense, till peace rules and fills his heart, and peace can never rule the heart till the roots from which all discord springs have been removed. The peace of the pure in heart is anchored upon the vision of God, and, therefore, it is too high for earthly events to disturb its serenity. Poverty cannot disturb the poor in spirit, contempt cannot disturb the meek, sorrow cannot disturb those who find consolation in tears, and affliction cannot disturb those who hunger after more conformity to God's will. There can be no doubt, therefore, of the reality of the perfect peace of the peacemakers. It is the result of all the preceding Beatitudes: It is only those who possess peace can radiate peace to others. To be full of peace is to be full of happiness. Thus the Beatitude contains within itself the seed of its own benediction. The very possession of this peace reveals the Divine kinship of the peacemakers. A man calm in the calmness of God reminds people of God. Our Lord says: "They shall be called the sons of God."

In the language of the Bible, to say that a person shall be called this or that is the same thing as to say he shall be so, and that the person shall be known to be what the name denotes. Thus it is used by the angel: "The Holy Thing which shall be born of thee shall be called the Son of God." The promise, then, of the Beatitude is that the peacemakers shall be in a special manner the sons of God. All justified people are the adoptive sons of God; it is the privilege communicated to them in regeneration. The fulness of the Divine Sonship belongs to the only begotten Son of God Himself. We must therefore look for some special reason why the peacemakers should be called the "sons of God" as their own title.

They shall be known as the sons of God, because the work of making peace resembles the work of the Blessed Trinity. It is not merely the possession of peace that is blessed, but positive and active peacemaking. This is the chosen work of the children of God, and it is the work of God Himself. God is the essential and primal Peacemaker, because God is Himself eternal and uncreated peace. God is eternal peace, and yet "He worketh hitherto." God is always working. The Son is working, and the Holy Ghost is working. The angels and saints who see His face are working. All working in the interest of peace. This is the result of their own

nature and character. Peace is the harmony and union of the Blessed Trinity, the fountain and pattern of peace to all who are not God. All creation reflects His peace. The reign of peace in the physical universe is secured by the observance of law.

It is made up of an almost infinite variety and multitude of parts, of every conceivable nature, grade and kind, of an immense number of forces which have only to be let loose from the restraint of law to rush into confusion, conflict, and destruction. Everything in this vast universe sustains a definite relation to something else. God has impressed His own law upon everything, and upon the whole, so that order and peace are maintained by punctual and exact obedience to law. The whole universe is a great and harmonious concert of praise to Him, each creature and each nature fulfilling the law of its being, keeping in its appointed place, and supplying what God intended it to supply in the harmony of the whole.

Thus the whole universe is a reflection of peace. The homage of the universe as such is founded upon peace. "Great peace have they who love Thy law," says the Psalmist, and his words are as true of creatures in the realm of nature as in the realm of grace. God has given all a law which shall not be broken, and in doing this He acted as the Giver of

Peace and Lover of concord. Only in the human realm has law been broken and the harmony marred. And yet so great is the peace and harmony of the universe, that whenever we get away from the turmoil of society to some lonely and uninvaded spot, such as a lofty mountain, or a deep valley, or the mighty sea, we are so tranquilized by the sight that the very peace of nature seems to rebuke the restlessness of our hearts. Thus, God is the great original Peacemaker. The Kingdom of the Incarnation is the Kingdom of Peace. Its object is the restoration of peace. The angels sang a sweet song of peace when Jesus was born: Peace on earth, good will to men. "For it pleased the Father that in Him should all fulness dwell, and, having made peace through the blood of His cross, by Him to reconcile all things to Himself." Col. I. 19, 20.

Peace is the characteristic of the Kingdom of the Incarnation, even in a higher sense than in the realm of nature. Christ is the Prince of Peace. "God of peace" is the title that St. Paul loves to give God. in his Epistle. He opens almost every Epistle with a salutation of peace. The sum and substance of the Gospel is to offer "peace through Jesus Christ." Acts X. 36. The whole machinery of redemption has been set in motion to make peace.

The peacemakers then become co-workers with the Father, Son, and Holy Spirit, in the great work

of restoring peace. But before they can share His power they must first share His peace. The peace of God imparted to human souls by the Holy Spirit is the starting-point of real spiritual power.

God is an unfathomable ocean of uncreated peace, and yet power streams from Him to uphold and vivify the whole universe. His very repose is an evidence of His supreme power. Those who are near the heart of God share His blessed repose, and they share His activity, too. The angels in heaven and the saints on earth who see His blessed face have the supreme joy of helping in the work of making peace.

Oh, let us strive to enter into God's rest, that we might share His power! Heb. IV. 10. Blessed are they who in act and word radiate peace to others. They remind people of God, and thus are recognized as the sons of God. The Prince of Peacemakers is not ashamed to own such as His brethren, for He says: "Blessed are the peacemakers, for they shall be called the sons of God."

CHAPTER X.

THE BEATITUDE OF THE PERSECUTED.

THE fact that the Beatitude of the persecuted follows immediately the Beatitude of the peacemakers shows the nature of the peace which the pure in heart possess. The very alternation from inward peace to outward tumult supplies a key to unlock the mystery of the last Beatitude.

It shows that the peace of the pure in heart is internal in its nature. It is God's gracious calm in the midst of earthly agitation. It is not like the peace which the world tries to effect. The world tries to bring about outward peace. But the earthly peace which is sometimes proclaimed when wars cease often leaves a stronger internal enmity than before open hostilities commenced. But the peace of God, like everything that comes from His blessed hand, is solid and substantial, The enmity is destroyed, its very roots are swept away, and peace and joy are set up in its place.

The peace of God is without a flaw; it penetrates the whole man. It is not transient, or partial, but universal and eternal. Christ Himself is the Prince of Peace; He became Man in order to make peace.

The work of making peace had to be carried on in a medium that offered a strong resistance to His plans. It was the resistance of the medium in which He toiled that constituted His intense suffering. The capacity of suffering, like the capacity of joy, is in proportion to the fineness and delicacy of the spiritual nature. No human being can fully appreciate the capacity of Christ for suffering. But His peace endured the test. His majestic calmness in the surging sorrows of His trial and crucifixion has been the admiration of the ages. Christ possessed peace, and He came to make peace. Before His crucifixion He told His disciples that their peace would be tested by tribulation. "In me," He says, "ye shall have peace, in the world ye shall have tribulation."

The peace, then, of the pure in heart is an inward quiet in the midst of outward conflict. It is not rest from conflict, but rest in conflict, that Jesus gives. "Thou shalt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Christ says: "My peace I give unto you." His first salutation after His resurrection was a special salutation of peace. The peace of the peacemakers, then, is essentially His peace. Peace is His great legacy to the pure in heart. The friends of earth leave to those who survive them earthly possessions, perishable riches; but Christ, the Prince of

Peace, leaves His followers the priceless, imperishable, blessing of peace.

Now, the work of the peacemakers is to be carried on in the same world that crucified the Master. The hostility that greeted Him is to greet them. Men are still under the dominion of the same passions that brought about the condemnation and crucifixion of Jesus. The strife between good and evil did not end on Calvary. The world woke up on the morning of the first Easter Day just at it had done before. The world still offers a strong resistance to spiritual truth. Those who carry on the Master's work of making peace must first possess His peace.

The elements of discord must first be expelled from our own hearts before we can be instrumental in driving them from the hearts of others. It is the outward conflict that proves the reality of the inward grace. If we share His peace, we shall share His endurance also. "Blessed is the man that endureth temptation." There is a blessing in overcoming temptation, and there is benediction in suffering for righteousness' sake.

It was through suffering our Lord achieved His greatest victory and triumph. It was by means of the cross that the Prince of Peace became the King of Glory.

In the light, then, that streams from Calvary we learn the deep meaning of the last Beatitude.

The Beatitude of the persecuted is not something added to the other seven unalterable laws of the New Kingdom, not a mere excrescence which might be left out; but it forms an integral part of the new legislation. The others would be incomplete without it. It crowns and completes, and in some sense rises above and beyond the other Beatitudes. It shows the very heart of Jesus. No good thing will He withhold from those that love Him.

Those who have entered His Kingdom by sharing His poverty, His meekness, His mercy, His purity and peace, He invites to share His sufferings, and to participate in His royal power, His riches, His victory.

The way of suffering is the only way to dominion, fruitfulness, and triumph in the New Kingdom. St. Paul says: "But behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor." It was through humiliation and death that Jesus ascended the throne. Our way, too, lies through suffering, affliction and tribulation. It is the greatest Beatitude and the highest privilege to be allowed to follow in all the blessed footprints of Jesus. "If we suffer with Him we shall be glorified together."

Let us remember that our suffering with Christ is not a yoke of bondage, but a glorious privilege; not an iron rule, but a gracious gift; not constrained

servitude, but voluntary devotedness. "Unto you it is given, in the behalf of Christ, not only to believe in Him, but also to suffer for His sake." The real secret of suffering for righteousness' sake lies in the fact that the heart strings are centered in Christ. Thus, the essential benediction of suffering for righteousness' sake lies in the fact that it springs from love to Christ. Hence, the greatest suffering for Christ yields the most intense joy. It gives us an opportunity to acknowledge our allegiance to Him, in a most loyal way, before an ungodly world. To suffer for principle, even in the least things, fills our hearts with the benediction of heaven. Let us remember, however, that suffering for mere human opinion, or on account of our own want of tact, is not the suffering of the Beatitude. Many a man imagines he is wearing a martyr's crown, when in reality he is only wearing a fool's cap. Self-sacrifice for righteousness' sake is the only thing that wins the crown. To daily bear witness for God, without hesitation, and at the cost of all that is dearest to us, is to assume the attitude of resemblance to Jesus. To keep the eye steadily on Him, then, any suffering, which may come in consequence of such attitude, will yield us the sweetest joy. Thus the virtue of suffering for righteousness' sake contains within itself the seed of its own blessedness.

But there is another element in the blessedness

of self-sacrifice. It is that suffering is the condition of fruitfulness. The greatest suffering brings forth the ripest fruit of Divine love. This was the case with the Master. After our Lord's triumphant entry into Jerusalem certain Greeks, who may have been Gentile proselytes, came to Philip and said: "Sir, we would see Jesus." Philip told Andrew what the Greeks had said, and Andrew and Philip went together to tell Jesus. The only answer our Lord gave was: "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John XII. 24, 25. Christ saw in the Greeks the first fruit of the Gentile world. He compares Himself to a grain of corn which would be buried by the unbelief of the Jews, but which would fructify in the faith of the Gentiles. As much as to say: The Jews desire to kill me, the Gentiles desire to see me. My hour is come! I will comply with the desire of the Jews in order that I might comply with the desire of the Gentiles. "I will die that they might live. My death will be their birth." This, then, is a fundamental principle in the New Kingdom. Dying is the condition of living; suffering is the condition of fruit bearing. This is the essential grandeur of Christianity. Death is the entrance to life; defeat is the way to victory.

Our Lord applies the same principle to His

followers, at least as to the necessity of suffering to produce fruitfulness. "I am the Vine and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it, that it may bring forth more fruit."

"The vine from every living limb bleeds wine. . . .
And whoso suffers most hath most to give."

Again St. Paul applies the same principle in Romans VIII. 13: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." In the light of this truth it is no wonder that St. Paul exclaims: "We glory in tribulations also: knowing that tribulation worketh patience; and patience experience, and experience hope." Thus the sufferings of the present time are not worthy to be compared with the glory which shall be revealed *in us*. Thus, the Beatitude of the persecuted for righteousness' sake is the most glorious of all the series; for it crowns, matures, and calls into full play all the other virtues.

Finally, self-sacrifice for righteousness' sake is the only way to dominion and power. "If we suffer with Him we shall also be glorified together." Our Lord says: "Theirs is the Kingdom of Heaven." It will be noticed that our Lord closes the Beatitudes as He began them. The last note of the octave is

an echo of the first. The poor in spirit enjoy the spiritual blessings of the New Kingdom; those who suffer for righteousness' sake share the dominion, power, victory and glory of the New Kingdom. Self-sacrifice always reigns. It is the completest and most enduring method of conquest. It was through the gateway of self-oblation that Jesus became the King of the Universe. In the New Kingdom, glory, power, and victory correspond to suffering, as the fruit to the seed. The summit of the Mount of the Beatitudes is covered with the richest crowns. To climb to the top involves self-sacrifice. Many are within the Kingdom, in the Father's house, who do not share the King's glory. They commenced to climb, but the frowns of the world discouraged them. The Master went all the way to Calvary, and only those who go all the way with Him share His glory. Death to self is the price of victorious power.

Alas! some get frightened by the eclipse which hides the smiles of earthly friends. Some turn back at the first touch of the nail. The Master went all the way! Only the peacemakers, who carry on His blessed work of making peace, regardless of the pain it involves, fully enter into the Master's joy. Peacemakers, labor on! Labor on! The King will publicly identify you with Himself when He comes! "Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven."

CHAPTER XI.

THE PATTERN ON THE MOUNT.

AFTER the Ten Commandments were given, Moses was permitted, so to speak, to pass beyond them and to look at the source from which they came. It was as he meditated on the very mind of God, through the Spirit, that he saw a pattern of the Tabernacle. Thus, it was the vision that came after the Law that enabled him to not only obey its regulations, but to live in heart and mind in conformity with the will of God.

As Moses passed beyond the Commandments to look, as it were, at the very heart of God, so we will pass beyond the study of the Beatitudes to look at the source from which they came. The Beatitudes are what they are because Christ is what He is. They have the power to regenerate men and society and lead them to everlasting happiness, because they flow from Him who is the source and fountain of all life and grace.

The Beatitudes were not merely uttered by Christ on the Mountain as the Law was uttered by Moses, but they were repeated day after day and month after month in His life. He Himself was the sum and substance of all that He taught. Every virtue

mentioned in the legislation of the New Kingdom was harmoniously blended in Him. His daily life was the utterance of the thought of God; His conduct was the ideal of the New Kingdom. In Christ we see God moving among men under the conditions of our common human life. He came into the world to bring man back to God. He came to reveal God to man and, through the perfection of His own Manhood, to reveal man to God, and also to reveal man to man. If you want to know what man is in the will of God and in the purpose of God, just look at Jesus Christ. Man is so blinded by sin that he cannot see the dignity of his own nature. Christ, the living temple, the God-Man as He walks among men in the perfection of His own spotless Manhood, reveals to man the infinite possibilities of human nature.

Christ is the only exact pattern of all the Beatitudes that the world has ever seen. He is the summing up of all excellence. In Him we see every affection active, but none disobedient; every appetite intense, but none inordinate; every virtue fully developed, but none preponderant. He is the Pattern on the Mount, the great Archetype of Humanity, the universal ideal—"Behold the Man!"

Other ideals are relative types of perfection, they are national and sectional, but Christ is the great universal Ideal. Every nation has its own ideals,

and its own characteristic virtues, and its own work to do in the building up of humanity. But the natural virtues of each nation will find their fullest development in the Son of Man. The day will yet come when the tranquillity and inwardness of the Hindu, the patience of the Chinaman, the amiability of the Japanese, will each find their fresh and fullest development and consecration in Christ Jesus.

Again, every community of men, every organization that has ever been formed in the history of the Christian Church, has had its relative ideal. It was organized to portray some type of perfection, some particular virtue. For instance, some were organized to cultivate the spirit of poverty; some to cultivate sympathy for the poor; some to cultivate cleanliness of life, and zeal for souls; some to cultivate self-control; some to emphasize the virtue of obedience. Now, all these are relative ideals. "They have their day and cease to be." But the One great cosmopolitan Ideal remains. Every virtue is so fused and blended in Him that all nations, all ages and both sexes, can look to Him and say: "Behold the Man!" The Pattern on the Mount is free from local and national limitations. All relative ideals find their completion and highest development in Him.

Not only was every virtue fully and actively developed in Him, but He was so tenderly respon-

sive to all the experiences of human life, that He is able to have the largest sympathies with our temptations, trials, and conflicts. He was not only the embodiment of every virtue, but He was tempted and tried by every embodiment of evil. His life is a concrete illustration of the principles He taught on the Mount.

The Beatitudes summarize His life. Even in their very sequence they seem to express His history. They describe a life begun in poverty and ended in persecution. Thus, they describe His blessed life from Bethlehem to Calvary, from the stable to the cross.

To redeem man, Christ traveled all the way from the throne of God in heaven to the lowest depths of human woe, and from the lowest depths of human woe back to the throne of God in heaven. For our sakes He became poor.

The perfect self-abnegation of Christ in becoming man stands out in the history of the world as an unapproachable wonder. Outwardly and visibly, He died to the Godhead when He was made Man. He wholly veiled His true self. He emptied Himself of all His glory. Now, what is this infinite self-abasement but a concrete illustration of the first Beatitude? Christ brought the virtue of self-abnegation all the way down from heaven. Self-abnegation characterized His whole life. He took

the form of a servant when He became Man, and on the very last night of His life He wore the badge of a servant, for He girded Himself with a towel to wash His disciples' feet.

Again, the moral and spiritual beauty of Jesus moving about in the midst of sin made Him a true mourner. Knowledge always puts an edge on grief. The very perfection of Jesus increased His capacity for suffering. It was His clear appreciation of the terrible nature of sin that weighed down His blessed soul. It was a full realization of the doom that awaited Jerusalem that made Him weep. His sorrow was always sorrow for others. "Women of Jerusalem, weep not for Me." He was always meek. It was His characteristic virtue. "Learn of Me, for I am meek and lowly of heart, and ye shall find rest." He combined with great meekness the most fervent and perfect love. His love manifested itself in His eagerness to do the will of God. He hungered and thirsted after righteousness. It was thirst for God's glory that made Him cleanse the temple by casting out those that sold doves. It was when the disciples witnessed Him cleansing the temple that they remembered that it was written: "The zeal of thine house hath eaten Me up." His zeal was combined with great tenderness; He was exquisitely tender. He responded to the faintest cry of helplessness as readily as to the deepest groan of misery. He went

about doing good. He was always merciful. His only complaint was: "Ye will not^t come unto Me that ye might have life."

He was the embodiment of stainless purity. His faultless purity was the center of a peaceful calm which nothing could disturb. In the calmness born of spotless purity He carried on the work of making peace. The perfection of His character was essential, but it was not sufficient to purchase peace. Christ could have stood in the presence of God in His own right, for He was spotless and undefiled; but He could not represent others, He could not make peace between heaven and earth, without dying on the cross. Hence the cross was necessary. It was for this purpose He came into the world. Thus, the Beatitudes end on Calvary. They begin where they begin, and end where they end, because they describe the life of Him who delivered them. The life of Christ is the revelation of all truth. He did not come to deliver a set of dogmatic truths or to crystallize a Divine faith in set theological forms, but He came to manifest Divine perfections in human form. He came to reveal truth in relation to the common details of human life. The people who saw Him saw the truth passing before their eyes. His life was the complete exemplification of all truth. He Himself said: "I am the Way, and the Truth and the Life." He is the embodiment of all truth.

Every link in the new legislation bears the stamp of His life. The virtues of the Beatitudes describe every step from the throne to the cradle, and from the cradle back to the throne again. Thus, the Beatitudes are the footprints of the Son of God. In Him heaven and earth are joined, mercy and truth are met together, righteousness and peace have kissed each other. He came into the world and lived as a man; He exemplified every virtue and returned as the "King of Glory."

The unrivaled position of Jesus as a living and sanctifying force makes Him the ideal of all nations. The heart of Jesus, not the external paraphernalia of religion, is the meeting-place of the nations. He has traveled the way before us and He wears the crown of eternal victory! He, a greater than Moses—having passed through His own blessed exodus—sits on the throne, the one New Man, the Head of a new humanity, radiant in His eternal victory. He has shown us the way. But this is not all. Age after age He utters the Beatitudes, and, through the Holy Spirit, He gives us His own life to enable us to follow in His footsteps. Keep your eyes on the Ideal! "See that thou do all things according to the pattern showed thee on the Mount." Let us, then, climb the Mount of the Beatitudes, looking unto Jesus, not only the Captain of our faith, but its Consummator in glory.

CHAPTER XII.

THE IDEAL REALIZED.

THE Beatitudes are a revelation of the mind of Christ. They are photographs of His heart and windows through which we can see His soul. He practised them in such a way that they were written in letters of gold on the memory of those who saw Him. To know Christ is to know the Beatitudes, and to know the Beatitudes in their fulness of meaning is to know Him.

We feel as we study them, under the inspiration of the Holy Spirit, that we can say: "We know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life."

If the Beatitudes had proceeded from some great philosopher they never would have possessed the power to become the foundation of a New Kingdom and a new system of life. There is an organic union between Christ and His words. Age after age the Beatitudes flow fresh and warm from His loving heart. They can never grow old. It is the union of the life of the Ideal with His teaching that gives the Beatitudes the power they have. Apart from Him

they can never be realized in daily life. They can never be copied by external imitation. The more we try to realize them by outward conformity, the more keenly we realize that they vanish from our grasp. We may admire them, but apart from the life of Christ they will ever be an unrealized and ever-vanishing ideal.

There is in the Metropolitan Museum of Art in New York City a small panel by Van Eyck. It is a small painting representing the descent from the cross. There is about the little picture such tone and atmosphere, and such perfection of finish, that our admiration for it never flags. Every time we visit the museum we pay our respects to that little picture. Now, if in view of our admiration for it, we tried to reproduce it, what a failure we would make of it! Gazing at it, admiring it, and appreciating it, would never help us to reproduce it. Only an artist could even copy it. But if the spirit of Van Eyck took possession of us and used our hands, and will, and affections, to reproduce the picture, then it would not be our picture at all, but simply Van Eyck reproducing himself—simply the artist using our willing faculties for the utterance of his own thoughts and ideals. Now, this illustrates the process of realizing the Beatitudes in heart and life.

The character of Christ is so grandly comprehensive, so great, so glorious. In Him we see man

completely in the image of God, uttering in His daily life the thought of God, realizing God's ideal for man. He is the one unchanging Ideal of the ages. The Beatitudes are the outlines of His character. The more I study the descriptive and dominant notes of the character of the Ideal, the brighter and clearer and fuller the Ideal becomes. The question of questions to me is: How is the Ideal to be realized in my daily life; how is the picture to be filled? Admiration for the Ideal will not do it; to study the outlines of His character in the Beatitudes will not do it. There is only one way by which it can be done, and that is by organic union with the Ideal. It is God's will that we should be conformed to the image of His Son. The Pattern that was on the Mount is now on the throne. We see the outlines of the Pattern in the Beatitudes; the Holy Spirit sees the Living Pattern on the throne. The Holy Spirit, the Divine Artist, works from a pattern. He has the glorified Christ before Him as He molds and perfects us. He is the connecting Link between us and the Ideal. Through the Holy Spirit we are supplied with the very life of the Ideal. The transformation is effected by an inner molding, and not by mere outward conformity. He works from within. Thus, our faculties, our will, our affections, become the means by which the life of the Ideal is expressed in our daily life.

Christ has traveled the way before us, but without His life in us we cannot follow. We cannot climb the Mount of the Beatitudes by merely contemplating the outward Christ—the dead Nazarine, the Christ of long ago. Organic union with the risen, triumphant Christ, the Christ that now is, is essential. The realm of union is the realm of realization. When the life of Christ flows into our souls through the Holy Spirit, final perfection—final conformity to the Pattern—is a certainty. It is Christ in us that enables us to climb the Mount of the Beatitudes. He expresses His own life through us. But He does it through us, in us, not without us. The Kingdom of God all through is the Kingdom of co-operation. Struggle and effort on our part are essential.

It was through co-operation that the Ideal Himself reached the goal. Throughout His earthly life our Lord never did a single action nor uttered a single word on the unit principle. He was always human and Divine. He always did the things that pleased the Father. He viewed every action and every word from the standpoint of the Father's will. His human will, feelings, and affections, moved in response to the inspirations of the Holy Spirit. His whole life was the utterance of the life of the Trinity in human form. It was by co-operating with God that Christ, as a man, was tried, developed, and per-

fect. Now, just as Christ was the utterance, the expression of the mind of God, so we are to be the utterance, the expression of the mind of Christ. Christ became poor in order that He might make many rich. He tasted death in order that He might lead many sons into glory; and men are to be redeemed, regenerated, developed, and at last led to glory, by co-operating with the Ideal.

This was the secret of the intense yearning of Christ for the time to come when He, through the Spirit, would be able to give His life to His followers. He came to give life, He came to give the Holy Spirit, but before He could do so He had to pass through the sufferings of the cross. So He cried: "I am come to send fire on the earth, and I would it were already kindled! But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Christ, the New Man, the New Representative of humanity, the Last Adam, longed for the time to come when His mind, His life, would find utterance and expression through His members.

Before Pentecost His life was localized and limited, and so He cried: "How am I straitened till it be accomplished!" The glorified body of Christ is the basis of the Holy Spirit's ministry in the New Kingdom. Every sin that is pardoned, and every soul that is sanctified, and

every operation of Divine grace, is the result of the union that exists between the Holy Spirit in the human soul and the body of Jesus on the throne. It is, then, by receiving the life of the Ideal Man on the throne, that we are transformed into His blessed image. It is no wonder that Christ longed for the time to come when He could do this! Union with the Ideal is the only way to perfection. Once united to Him no power can separate us from His love. Nothing but the renunciation of the co-operative principle, and a deliberate return to the unit principle by the action of our own will, can separate us from the Ideal.

He has traveled all the way before us, He has broken the force of every temptation, He has met the embodiment of every evil, and has won in the fight. In all the strength of His radiant personality He takes hold of the seed of Abraham. It is the present tense, thank God—He takes hold! Age after age He takes hold of the children of men, and, therefore, those who respond to His loving touch are as sure of final victory as if they were now before the throne. Our progress may be slow, but the ultimate issue is sure! Christ in us will in the end reproduce Himself. The reappearance of the Beatitudes in the lives of the disciples, after Pentecost, furnishes a convincing proof of this truth.

Immediately after the Holy Spirit united the disciples to their living Head, we find the Beatitudes breaking out, as it were, from the virgin soil of the Church, just as the green shoots of the corn spring up under the genial showers of spring. What is the spontaneous outburst of love that held the disciples together, when they had all things in common, and when they sold their possessions and parted them to all men as every man had need, but the reappearance of the first Beatitude?

Again, what is the sustained joy of the disciples in peril on sea and land, their songs in prison, "sorrowful, yet always rejoicing," but the reappearance of the Beatitude of the mourners?

What is the perfect self-control of the disciples, and their calmness in tumult, but the reappearance of the Beatitude of Meekness?

Indeed, the whole moral teaching of the Apostles, as contained in the Epistles, is founded on the Beatitudes. If the Beatitudes had never been written, their principles could still be traced in the Epistles.

But it is the reappearance of the Beatitudes in the lives of the disciples that we are talking about now. They were living Epistles, read and known of all men. It was the life they lived that gave power and freshness to their teaching. Christ dwelt in them, and walked about in them. Wherever they went Christ went. 2 Cor. VI. 16. Their love

was rooted in the New Man, moment by moment; fresh and warm, they received His life. They lived in the energy of the risen and triumphant Jesus.

From the Day of Pentecost to the present time there has been a blessed succession of the saints of God who have borne witness to the truth embodied in the Beatitudes. The supreme need of the world to-day is not more doctrine, or more philosophy, but more living reflectors of the life of Jesus Christ.

CHAPTER XIII.

THE LIVING ORGANISM.

THE Church of God is a living thing, a complex personality. The Head in heaven, the members on earth, and the Holy Spirit, who is the soul of the Church, make one Mystical Person.

It is of the utmost importance to have a clear idea as to what the Church really is. Vagueness here will mean vagueness and uncertainty all through our spiritual life.

The Church, in the full New Testament meaning of the word, began its existence on the Day of Pentecost. It could not have existed before, for its existence depends on another great antecedent fact, and the Church could not be a fact without it. In the physical world no fact stands by itself. The moment we begin to study any fact in the order of nature, we at once realize that it is related to some other fact. It is the same in the New Kingdom.

The Mystical Body is the logical sequence of the Incarnation, and the means of perpetuating it among men. The life and work of Christ were essential preliminary antecedents to the birth of the Living Organism. Christ is as really present in the world to-day through the Spirit as when He

sat in the midst of His disciples on the Mount of the Beatitudes. He is even nearer to us than He was to the disciples on the Mount, for He was with them—He is in us. It is only in the light of this truth that we can understand certain expressions used by our Lord that would otherwise seem paradoxical. For instance: "A little while, and ye shall see Me, because I go to the Father;" "I go away and come again unto you;" "It is expedient for you that I go away;" "Lo, I am with you always." Going away in order to be present, going to the Father that He might be seen! These expressions intimate the possibility of a privilege greater than His bodily presence. His bodily presence was localized and limited to His immediate followers.

This truth shows the essential difference between an external organization and a living organism. The words "organism" and "organization" are not interchangeable. An organization is an arrangement devised by some leader or group of leaders, for some special purpose, whereas an organism is a structure formed from within. The disciples before the Day of Pentecost were an organization with Christ as their Leader. It was the coming of the Holy Spirit from the glorified Ideal that constituted them a Living Organism. The Mystical Body of Christ is, therefore, something immeasurably deeper

than an organization. Pentecost was the birthday of the Living Organism.

This truth throws a flood of light on the difference between the ministry of the Holy Spirit in Creation, and Providence, and His ministry in the Mystical Body. In Creation and Providence the Holy Spirit proceeds from the Godhead immediately, but in the New Kingdom His ministry is mediately from the Father and the Son through the Humanity of Christ. The Holy Spirit is not incarnate; but He is, as it were, humanized through His union with the Humanity of Christ. All the life and grace stored up for us in that blessed Body He ministers to us. It is of the utmost importance to grasp this truth. Christ is as really present in the Mystical Body through the Holy Spirit as when He walked in and out of the streets of Jerusalem. It is through this Living Organism that Christ perpetuates His life among men. His delight is still with the sons of men.

Now, this is a truth of great practical importance. There are three ways of looking at membership in the Living Organism. First, each individual is united by the Holy Spirit directly with the Lord Jesus Christ. As such "we are members of His body, of His flesh, and of His bones." Eph. V. 20. The analogy between the human organism and the Mystical Organism is more than an imaginary

resemblance. It is an actual and vital correspondence. Through the Holy Spirit the warm, fresh life of the Son of Man on the throne flows to the individual soul.

Secondly, the individual is organically related to all the saints. As such, "We are members, one of another." Rom. XII. 5. "Therefore, if one member suffer, all the members suffer with it; if one member be honored, all the members rejoice with it." If we realized our position as members of the Living Organism, it would transform and color our whole life. We have a concrete illustration of the transforming power of this truth in St. Paul. The very manner of his conversion revealed to him the nature of the Living Organism that he was persecuting.

It was the glorified Head of the Church who appeared to him on the way to Damascus. Thus, at the very beginning of his spiritual life, Paul learned two important things. First, that Jesus was glorified; and secondly, that His people on earth were so intimately and vitally united to Him that His heart thrilled with sympathetic pain when they were persecuted. Jesus cried: "Why persecutest thou Me?"

This revelation of the nature of the Mystical Body colored all Paul's after life. It was the secret of his compassionate love for "all the saints." Once at least he calls the Church "Christ." "For

as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." 1 Cor. XII. 12. The Living Head on the throne, and the living members on earth, constitute one Christ. What a thrilling and sobering thought! The vital power of the risen and triumphant Christ flowing to His members through the Holy Spirit. The Holy Spirit is the soul of the Mystical Organism, and He animates every part of it. Just as my soul animates every part of my body, so the Holy Spirit animates every part of the Mystical Body. As my soul is in my hand when I write, in my tongue when I speak, in my feet when I walk, even so the Holy Spirit animates every member of the Mystical Organism.

Every member of the Living Organism should, therefore, be imbued with the true ideal of the whole, and should be zealous for its realization. The Living Organism is the realm of co-operation. Every one within its borders seeks his own fullest development for the sake of the whole body. The whole body is the collective utterance of the life of Jesus. The vine needs all its branches for the expression of its life, so Christ needs the whole body for the expression of His mind. It takes all the saints to comprehend Christ, and it takes all the saints to express His mind in human life. The interests of Jesus, therefore, demand that the

individual seek his own growth and development in the growth and expansion of the Living Organism.

A full realization of our relation to the whole Mystical Body will save us from discouragement. Many people expect more of themselves than God expects of them. They seek to realize in their own lives the perfection which God only expects in the collective organism. Hence, when they fail through the limitations of their own poor souls, they get discouraged.

The Mystical Body is the realm of realization. It is the realm of co-operation. God looks at the heart, He looks at the soul of an act, at the set of the will. As long as our will is united to God's will we share the corporate blessings of the Living Organism. Here the strong help the weak, and if we are among the weak ones of the body, let us take comfort in the thought that the strong shall not be made perfect without us.

Prayer offered in one part of the Mystical Body benefits every part. The prayers of Andrew Murray in Africa benefit me in New York. Those who are in living and conscious touch with the throne are also in touch with each other. This accounts for the union and sympathy of the inner circle. An excellent illustration of this is afforded in the conventions held at Keswick in England, and Northfield and Mountain Lake Park in the United States.

Men come to these conventions from all over the country—from the North and from the South, from the East and from the West. They belong to different organizations, but when the name of Jesus is mentioned, when testimony is borne to the cleansing power of the precious blood, and to the indwelling presence of the Holy Spirit, they all, as one man, are thrilled with a sense of the same blessed life. This truly is the union for which Christ prayed when He said: "That they all may be one."

These very conventions illustrate the relation which the Mystical Organism bears to external organization. Life produces organization, but organization is not life. The supreme need of the age is to bring back the living Christ to the people. The living, sympathizing Christ, "The same yesterday and to-day and for ever," is what the world needs. The object of the conventions to which we have alluded is to make Christ once more a blessed reality by emphasizing the ministry of the Holy Spirit.

"The King's Daughter is all glorious within!" All the glory, and all the beauty of her onward march through the ages, all the light she has shed on her path, all the institutions to which she has given birth, have been but radiations of her internal life and power.

This is pre-eminently the day of organization. Voluntary organizations abound on every hand. God forbid that we should underestimate the power of organization! To speak against organization is to doubt the continuous inspiration of the Holy Spirit. Organization is good when it is the result of life; it is undesirable only when it is made a substitute for it. Doubtless the individuals who planned and organized the Y. M. C. A., the Epworth League, the Brotherhood of St. Andrew, and scores of other useful organizations, were moved to do so by the Holy Spirit. The same might be said of the great historic ecclesiastical organizations.

Voluntary organizations are good only in so far as they lead men to the Living Organism. But if all voluntary organizations ceased now, the Mystical Organism would still continue. Organizations come and go, rise and wane. "They have their day and cease to be," but the Mystical Organism is organically and essentially the same in every age.

The Mystical Organism is the Bride of Christ. The union that took place at Pentecost is permanent and eternal. Time and earthly circumstances will never be able to break the union until the heavenly Bridegroom comes in all His glory for His Bride; then the union will not be in faith only, but in thrilling vision.

The Living Organism goes marching on! The

Living Christ is what the world needs. Christ when on earth was a Man among men, going about doing good. He had cōmpassion on the multitudes. He loved them. He still loves the multitudes. To get away from the multitudes is to get away from Christ. He longs to speak to the multitudes through us. Before His crucifixion He felt His limitations. He was then localized in His earthly body. Oh, how He longed for the time to come when He could express His love to the multitudes through His Mystical Body! There is now no limitation but the limitation caused by our sin, by our will. The union between Christ and His Mystical Body is perfect. He wants to comfort, to bless, and to save men. Can He use me to utter His thought, to show His heart? He wants to speak to that poor sinner, to comfort the sick, to help the poor. Can He use me to do it?

Every Spirit-filled man is a new torch to increase the light and heat and saving power of the Living Organism. Oh, for the privilege of being used by Christ to help men and women in such a tender, loving way that they will realize that it is His blessed touch! It is the life of Christ, not theories, the force of example, not systems, that the world needs! Oh, thou blessed sinner-loving, self-forgetting Christ, dwell in me, and use me!

CHAPTER XIV.

THE APOSTOLIC METHOD.

MERE admiration for an absent Christ can never produce obedience to His teaching.

A mere abstract of faith, traditionally inherited, cannot move the hearts and wills of men and wean them from the world. Living, vital, conscious union with Christ through the Holy Spirit is the only thing that will insure a triumphant walk.

Wherever the blessed ministry of the Holy Spirit is neglected and misunderstood, there the heart and mind lie in spiritual slumber, and spiritual slumber is nothing less than incipient spiritual death. In the assemblies of the early Christians, knowledge of the Deity and distinct personality of the Holy Spirit was considered of supreme importance. His blessed inspiration was always recognized. Men prayed in the Spirit, sang in the Spirit, and preached in the power of the Spirit. Hence the Apostles were always irresistible and victorious. Men were so full of the Spirit that they at once recognized the lack of spiritual freshness and power in others.

We have a remarkable illustration of this in St. Paul when he visited Ephesus. Burning with the

full glow of pentecostal power, he at once discerned their spiritual condition. It did not take him long to discover the signs of spiritual deadness. With the unerring perception of a man in conscious touch with Jesus, he saw that something hindered the full and free flow of life into their souls. They did not look like men in conscious touch with the heavenly Vine. St. Paul had witnessed too many wonderful pentecostal scenes to be deceived on this occasion. He had seen the proud becoming humble, the rigid becoming flexible, and the sad bursting into joy, under the gracious influence of the Holy Spirit. Real connection with the triumphant Jesus always produces the same results. So when St. Paul saw the Ephesian converts, he knew at once that there was something wrong. He knew that their spiritual lungs were congested and that their hearts were cramped, for they had no liberty, no glow, no joy.

St. Paul on this occasion acted as a wise physician. His question was a lancet that cut to the very quick. "Have yereceived the Holy Ghost since ye believed?" The question was straightforward, keen and practical, and it was driven home by the power of the Holy Spirit. The answer which the question elicited proved that St. Paul had read the signs well, for, with painfully refreshing sincerity, the Ephesians answered: "We have not so much as heard whether there be any Holy Ghost."

Now, St. Paul's question is a soul-stirring and thought-compelling example of the apostolic method of catechizing. It is a question that strikes at the very structure, root, and fiber of the spiritual life. Alas! how many nominal Christians are in this country to-day who are in the same spiritual condition as those Ephesian converts! They do not personally know and recognize the Holy Spirit, who alone can make them real Christians. They merely belong to the outward organization, but not to the Living Organism. It is true that they use His blessed name frequently in their religious services; but they do not personalize their faith, hence their faith is vague and obscure. The result of this vagueness and spiritual obscurity is evident on every side. They limp and halt on the heavenly way, with lamps without oil in their hands, an empty faith without power, because they are not in vital union with the risen and triumphant Jesus. They do not know the real Christ. They only know the outward Christ.

To believe in the Holy Spirit in a general way is not sufficient. St. Paul's question is intensely practical and personal: "Have ye received the Holy Ghost since ye believed?"

The only way to stem the rising tide of materialism and the useless, soul-destroying platitudes of a false liberalism, and the dangerous undertow of incipient

rationalism is to return to the Apostolic method of catechizing—"Have ye received the Holy Ghost?" But, you say, "apostolic days are chronologically very remote from ours; we are now living under new conditions, and to meet those new conditions we need new methods."

The new conditions are new in appearance only. "There is nothing new under the sun," says the wise man. The evils of to-day are but the evils of yesterday in a new dress. Error and vice have always existed. They assume different forms at different times, but at the bottom they are always the same. The root evil of every age is that the carnal mind is enmity against God. The Holy Ghost is the only effectual antidote for this evil. Christ came to deliver us from sin. The Holy Ghost is the Agent through whom the work is done. The Holy Ghost alone can impart spiritual life to the soul, and He alone can sustain it.

To try to revitalize the church by means of showy externals, or by multiplying organizations, is like trying to sustain a fire in the furnace by throwing in a little chip or a shaving. The shaving makes a flash, but it quickly perishes. To sustain a continuous fire you must supply the furnace with massive logs or bituminous chunks that retain flame. It is so in the spiritual life.

External things, such as a new organization, or

grand ritual, or florid music, may create a flickering interest; but the Holy Ghost, the Giver of Life, alone can keep the fire of Divine love burning in our souls.

The peculiar intellectual condition of this age demands a return to Apostolic methods. The temper of the age is to ask, not what doctrines we believe, but on what authority do we believe them? What is the starting-point and ultimate basis of Christian certitude? In the clash and clang of multitudinous voices and varying sects whither shall we go for certitude and confidence? Blessed Holy Spirit, to whom shall we go but to Thee? Thou hast the words of eternal life. Union with Jesus through the Holy Spirit is the basis of Christian certitude. He alone can make Christ real to us, and transform us into His likeness. The supreme evidence that Christ died and rose from the grave, and ascended into heaven is to be found in the fact that men and women embody in their lives the very Beatitudes that fell from His blessed lips.

The Apostles bore witness to the great outstanding facts of the Gospel long before one word of the New Testament was written. St. Peter, in referring to the birth, crucifixion, resurrection, and ascension of Christ, says: "We are witnesses of these things, and so is the Holy Ghost." The Apostles were witnesses of the death, resurrection and ascension of Christ, not because they had watched Him ascend from

the Mount of Olives, but because the very throne life of Jesus filled their souls through the Holy Spirit. Thus the Holy Spirit was the cause of their certitude. We need a clarified spiritual vision to-day. The Holy Spirit can dispel our darkness. He can sharpen our dull minds and make the outstanding facts of redemption luminous and realistic to our souls. He alone can give us calm and triumphant assurance. Reason cannot do it. The utmost reason can do, as Bishop Butler says, is to produce probability. The Bible without the Holy Spirit cannot produce certitude. Thank God a million times for the blessed Book! I believe its every word from Genesis to Revelation. But I believe the Book because I believe in Christ.

To the man without Christ the Bible itself speaks no commanding word. Without the Holy Spirit he is spiritually deaf and blind. The promises are there, but he cannot hear; the light is there, but he cannot see it. The ground of Christian certitude is within. The Holy Ghost alone can make spiritual things real to the soul. The leading facts of redemption are the Incarnation, the Cross, the Throne. It is around these facts all the doctrines of the Bible are clustered; out of these three great facts they all grow. The Holy Spirit alone can make these facts real to the souls of men. It is in the light of the throne that we understand the cross, and in the light

of the cross and the throne we realize the deep meaning of the cradle. It was when the Holy Spirit united the Apostles to the throne that they understood the meaning of redemption. Their union with Christ was so complete that they saw their living Head with such vividness that the entrancing vision filled them with joy. Christ in the soul is His own eternal witness. He is the ever-living Christ, with us now, in us now, the hope of glory. Where Christ is, there is certitude, and where there is certitude, there is joy. St. Paul knew this, so when he saw the sad faces of the Ephesian converts he asked: "Have ye received the Holy Ghost?"

Back, back to Pentecost! back to apostolic methods! The cold, mechanical aspect of our congregations shows that their union with Christ is not real. The Holy Spirit alone can cleanse us from sin; He alone can remove the obstruction that prevents the warm life of Jesus from flowing into our souls.

If St. Paul lived in this country to-day, he would hasten from town to town, and from State to State, to ask the soul-stirring question, "Have ye received the Holy Ghost?" Back, back to the apostolic method! Of what use is apostolic order without apostolic grace and power? Alas! the church is becalmed, nay moored, on the waters of the Dead Sea, or moving with discouraging slowness on the banks of the Jordan, when she might be in Canaan,

the land of victory and triumph. Back to the apostolic method! The empty churches demand it, the price paid for our redemption demands it, the special crimes of our day demand it, the terrible desecration of the Lord's Day, the increase of suicide and divorce demand it. "Have ye received the Holy Ghost?"

CHAPTER XV.

THE HOLY SPIRIT IN RELATION TO DAILY TOIL.

NO error is more dangerous in its ultimate tendency than the error of ignoring the ministry of the Holy Spirit in relation to the physical side of life. God is the author of all life, and as He cannot be the author of two contradictory tendencies, there can be no antithesis between the physical and spiritual life. The temple of truth is symmetrical, it is many-sided. To dismember the temple of truth is bound to result in corresponding loss to human character.

All error is the result of distortion; it is the result of emphasizing one aspect of truth at the expense of neglecting the other. For instance, Pantheism was the result of ignoring the ministry of the Holy Spirit in nature. It arose from a dim and distorted sense in the minds of men that God would bring Himself into close and effective touch with the physical side of life. It was the result of separating God from His own creation. A far-away God cannot satisfy the human soul.

The two great opposite errors of our own time, materialism and the spiritualistic phenomena, are the result of the same cause. Materialism is a protest against the undue depreciation of the material side of human life. The spiritualistic phenomena, including Theosophy, Christian Science, and a false Spiritualism, are the result of the swing of the pendulum in the opposite direction.

The supreme need of the age is the restoration of the balance and proportion of truth by emphasizing the ministry of the Holy Spirit in Creation, in Providence, and in our daily life. This can only be done by going back to the teaching of the Bible.

The Bible makes no mistakes. It abounds in statements regarding the Holy Spirit's work in Creation, and in Providence, and in relation to daily toil. The firmament shows His handiwork and the earth is full of His glory. The earth as it is to-day is the result of the Holy Spirit's action. "By His Spirit the heavens are garnished." He gives and He sustains all life. Every child we meet, every flower we see, every blade of grass, is an outward sign of the Spirit's nearness. The flower lives, but it could not live without the Holy Spirit, for He is the Giver and Sustainer of all life. Nature in all its moods is the utterance of the mind of God. The beauty of nature is the utterance of His love, the laws of nature are an expression of His will, and

the wonders of nature are but evidences of His wisdom.

We cannot get away from the Spirit of God, because we cannot get away from life. The Psalmist felt this when he cried: "Whither shall I go from Thy Spirit?" Wherever we go, in the street, in the field, in the garden, He is ever near.

"There are no gentile oaks, no pagan pines,
The grass beneath our feet is Christian grass."

Oh, how sacred all the world becomes in consequence of the nearness of the Holy Spirit!

The teaching of the Bible is equally clear in relation to the ministry of the Holy Spirit in Providence. We are in the habit of dividing history into two sections, "sacred" and "profane!" When was the unity broken? All history is equally sacred when viewed in relation to the ministry of the Holy Spirit.

The great social and political forces outside the sphere of revealed truth were controlled by the Holy Spirit. They were all made subservient to God's plans. The name of God is not even mentioned in the Book of Esther, but there is a Divine purpose running through it all. It is so in relation to the nations outside the sphere of revealed truth. They all form a part of God's plan.

Cyrus, a Gentile and a heathen, was as truly led

by the Spirit of God as Moses or Joshua. In the Book of Ezra we read: "The Lord stirred up the spirit of Cyrus."

Moral causes are always at work. In the rise and fall of the nations we see the footprints of the Holy Spirit. When nations refuse to live according to the light they have, then they are destroyed. In their destruction we recognize the ministry of the Holy Spirit.

Pharaoh might have been God's instrument in blessing, but, because He disregarded God's voice, he was whelmed in the Red Sea. We see the same principle at work in Babylon, Assyria, Rome and Greece. History is but a looking-glass in which we see the Holy Spirit's relation to the affairs of men. What is true of the past is equally true of the present. We see His footprints in Japan and China, and in our own country. God rules in the affairs of men. There is a Divine purpose in everything. Things may have a very common, earthly, look, but yet they are all a part of God's great plan. All history is Divine. The Holy Spirit is still preparing the nations for the coming of the King.

The teaching of the Bible is equally clear as to the ministry of the Holy Spirit in relation to the physical side of individual life. Christ assumed a body like our own. He assumed human nature in all its completeness. The Incarnation stands for

the complete redemption of the whole man—body, soul, and spirit. In Christ, Divine love was embodied in a throbbing human heart, in order that we might see what human nature is when controlled by the Spirit of God. The body is not the soul's enemy, not its prison-house, not its slave, but its companion, its friend, its helper, its medium of utterance, and through which it may reach its fullest expansion and development. Christ came not to destroy, but to redeem, ennoble, and dignify every faculty of soul and body. The physical life is the utterance or outward expression of the spiritual. What we do is the result of what we are.

Every action in life proceeds either from the selfish or egoistic principle, or from the co-operative principle of self-abnegation. In any case, the outward act is the utterance of the soul's life. Now, if the Holy Spirit controls the spiritual, He controls the physical also; for life is one.

All work done in union with the Holy Spirit becomes heavenly. We are in the habit of dividing work into "sacred" and "secular." The moral character of an act depends on the principle from which it springs. If it springs from the co-operative principle, that is, if it is done in union with the Holy Spirit, then it becomes sacred. Every legitimate calling becomes Divine when God is

associated with it. Thus the spiritual and physical sides of human life form one inseparable synthesis. Now, this thought forms the basis of the following practical deduction, namely, when the Holy Spirit controls our life He intensifies our usefulness along the lines of our daily toil. There are many illustrations of this truth in the Bible. We shall notice first that of a toiler at the bench.

In Exodus XXXI. 2 we read: "See, I have called by name Bazaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God" Here is a striking illustration of the Holy Spirit intensifying a man's usefulness along the line of his daily toil. Doubtless Bazaleel was well known as a "cunning" tent-builder long before the Holy Spirit prompted him to construct the Tabernacle. I deduce this from the fact that, when the Holy Spirit wants men to do some exceptional and extraordinary work, He usually does so by giving a Divine direction to their daily task. The Holy Spirit gives to the intellect brighter visions of truth, and to the hand more cunning in execution.

The natural gifts of Bazaleel were refined, elevated, supernaturalized, so to speak, because they were used in union with the Holy Spirit. The Tabernacle was so exquisite in beauty, so perfect in form, so far above all the other tents that he had ever made,

that people at once recognized it as the result of Divine inspiration.

Those who seek the greatest usefulness, and a permanent basis for action, will find them by placing every faculty of soul and body at the disposal of the Holy Spirit. He is the Keystone of all knowledge, the Fructifier of the intellect, and the Strengthenener of the arm.

Samson is another illustration of the same truth. He was doubtless by nature a giant in stature and strength, but Spirit-controlled and Spirit-filled, he was simply irresistible and victorious. Thus, the Holy Spirit makes the creature that is merely human humanly divine.

It is doubtless much easier to think of the Holy Spirit intensifying the usefulness of Moses and David, and Bazaleel and Samson, than to recognize His personal supervision over our daily life. But He takes the same interest in us as He took in them. They did their daily work in union with the Holy Spirit, and yet to them at that time their work looked as commonplace as our work looks to us.

The Holy Spirit takes an interest in all life. Things that are dusty with the dust of passing circumstances are parts of a Divine plan and pieces of a Divine history. Life is a unit. The moral, intellectual, spiritual, and physical form a perfect whole.

Tissot, the artist, is a remarkable illustration of the relation of the Holy Spirit to daily toil in our own day. He was an artist before his conversion, but when the Holy Spirit gave him a vision of Christ, the nature and quality of his daily work was at once changed. Under the inspiration of the Holy Spirit, his natural "cunning" was so intensified that he gave the world a very realistic illustration of the life of Christ.

A noted singer became dissatisfied with the hollow mockery of popular applause. Her soul longed for something better, deeper, more Divine. She was soul-hungry and lonesome. One night she heard a poor girl singing in sweet simplicity, "There is a fountain filled with blood." The great singer said: "Oh, that I could sing that song from my heart!" When she reached her room she knelt down and gave herself to God. The following Sunday she, too, sang, "There is a fountain filled with blood," but there was a new power in her voice, and a new expression on her face, for she was now singing in union with the Holy Spirit.

The Holy Spirit destroys everything that is base, and ennobles, and refines, and co-ordinates everything that is noble and true. He will help us in the factory, in the workshop, and even in the kitchen. He blends and harmonizes the earthly and the heavenly, the spiritual and the physical.

The common task and the daily round, whatever the common task may be, becomes heavenly when it is done in union with the Holy Spirit. No duty is too trivial for the Holy Spirit to help us to perform.

He came to Moses in the wilderness and asked: "What is that in thine hand?" Moses answered: "It is a rod. It is My shepherd's crook; it is the means by which I earn a living for my family." God said: "Cast it down at My feet," and Moses cast it down. The rod ever after became to Moses a symbol of God's presence. All through the Book of Exodus God calls the rod Moses' rod; but Moses calls it God's rod. The fact is, a thing never becomes so really and sublimely ours as when we associate God with it. God asks the mother, "What is that in thine hand?" and she answers, "My child." "Cast it down at My feet, associate Me with your daily duty," and at once maternity becomes sublime. Alas! so many toil on drearily without sunshine, without joy, because they toil without God.

The Holy Spirit gives richness, and fulness, and completeness to our lives. He dignifies every relationship. Those who place every relationship and every faculty of soul and body at the disposal of the Holy Spirit make better mothers, better fathers, better wives, better husbands, better

lawyers, better presidents, better anything, than the man who tries to go through life without God.

The Holy Spirit not only intensifies our usefulness, but His presence gives a richer and a deeper meaning to the hour's recreation. A healthful, vigorous life will need its hours of repose. It will enjoy resting in order that it may more thoroughly enjoy working. A long face is an awful contradiction of our blessed Lord's example. At Cana He revealed the healthful tendency of His life. Life is not so poor that there is no room left for healthful recreation. True recreation is a pause to gather new strength. Union with the Holy Spirit will forever settle the nature of the recreation. A godly man when invited to go to a certain place of amusement answered: "We cannot go." The person who had invited him said that the invitation was to him alone; then he answered: "Where the Holy Spirit cannot go I cannot go, for we are always together." With the Holy Spirit we may visit the picture galleries of the world, and drink from the refreshing springs of poetry, and art, and music, and we shall find God in everything. With Him a walk in the park will be a road to bring us daily nearer God.

Oh, what a beautiful, full, complete life the life of union with God is!

CHAPTER XVI.

THE THREEFOLD ATTITUDE.

IN the last chapter we spoke of the Holy Spirit in relation to daily toil; in this we shall speak of the threefold daily attitude that is necessary in order that our souls may vibrate in loving correspondence with His blessed promptings.

As citizens of the New Kingdom, we go through life on the co-operative plan. We are never alone. There is always One about us who is intimately wedded to our interests. We have been committed to His guardianship, and He will guide us all the way. Now, in order that we may be able to co-operate intelligently with Him we must

(1) **ASSUME THE LISTENING ATTITUDE.**—Only those who have turned their backs on the self-assertive and self-directive principle can assume this attitude. We must first be able to say: "Lord, my heart is ready, my heart is ready," before we can say: "Speak, Lord, for Thy servant heareth."

The attitude of listening is the attitude of a man

waiting for orders. The Holy Spirit not only helps us to do our daily work, but He directs us in relation to its choice. Only the willing and obedient see God in the little things of life. Those who live on the selfish principle say: "It is fate, it is fortune, it is a necessity of nature;" but those who listen to the whispers of the Spirit say: "It is the Lord."

The highest act the most mature intellect can do is to acknowledge its utter dependence on the infinite intelligence of God. Those who reject God's guidance reject their own highest and fullest perfection.

Our first parents failed at this very point. They would be as God, knowing good and evil, judging right and wrong for themselves. They wanted to know the why and wherefore of God's commandments, and because they did not know why, because they could not understand that the commandment was not arbitrary, but a loving direction for their own benefit, they refused to listen to God's voice, and so they fell. "Their foolish heart was darkened; professing themselves to be wise, they became fools." Men in refusing to listen to the voice of God refuse their own highest and fullest good. Man can find his highest development only in union and communion with God.

It is because God knows the essential malice of sin, the essential malice of the unit principle, that

He gave laws for the direction of His children. If we could but see disobedience as God sees it, we would realize that His commandments are the landmarks of love to direct His children to the goal of perfection. God knows the ultimate tendency of every act, the final fruit of every sin. The ultimate result of the unit principle is eternal loneliness.

Selfishness means ruin, it means decay, it means everlasting worthlessness. The saddest words that Jesus ever used are: "Depart from me." The final issue of the selfish principle is eternal separation from the King of the New Kingdom. It is because God could see the scope and ultimate issue of the unit principle that He gave laws for the guidance of His children. The essential meaning of every commandment is: "It is not good for man to be alone."

God has traveled all the way before us. He can see down the vista of eternal years. He knows what is best for us. We only know the surface of things; we cannot see the bearing of one thing on another. It is not ours, therefore, to ask for the "why" and the "wherefore"; for He knows the way, and it is to our interest to listen to His loving voice.

"If thou wilt enter into life, keep the commandments." God does not give directions merely to be obeyed, but for our good. At every command-

ment the Spirit whispers: "It is better for thee!" Thus the listening attitude is the attitude of eternal progress.

God's will is ever the best. To listen to His voice implies that we are willing for Him to have His way with us. Many ask for guidance after they have chosen their own path. They want to be led along the line of their own selection. They want to make the will of God bend to theirs. They go through the mockery of asking for guidance, and yet they want their own way. Balaam is an impressive illustration of this. He was invited to curse the people of God. He knew from the beginning that to do so was a sin, yet he did not refuse. Three times he offered sacrifice; three times he went through the mockery of asking for guidance. He had his eye on the reward, so he wanted to bend the will of God to his own. It is so with many to-day. They want God's will to give way to theirs; they are still living under the dominion of the unit principle. The real listening attitude is a desire to be coupled together in thought and will with God. It is a real wish to go where He goes, and where He wishes us to go. It is to say: "Lord, lead me, check me when I go too fast, urge me on when I go too slow, but let me be with Thee!"

This attitude of soul compels us to make use of the means through which the Holy Spirit whispers

in our ears. He speaks to us first through conscience. Conscience is the link that binds the soul to God. It is the voice of God in the human soul. At the gateway of every temptation, at every turning-point in the heavenly journey, the Holy Spirit whispers through our conscience: "This is the way, walk ye in it."

Again, reason is another medium through which the Holy Spirit leads. Reason can see the consequences of sin in ourselves, and in others, and in society. Reason can see the narrowing, limiting, and blighting influence of sin. It can also see the ennobling influence of those who walk with God. It can see the intensifying influence of the co-operative principle. So when we are tempted to sin, the Holy Spirit whispers to us through our reason: "Do thyself no harm." "It is better for thee to enter into life." Yes, "better for thee!"

Again, the Holy Spirit leads us through the written Word. The Psalmist says: "Thy Word is a light unto my feet." The Bible is the most modern of books. From it we may deduce principles for our guidance to-day. But personal effort is essential. Mental laziness and timidity are just as bad as a false independence. The Holy Spirit opens to those who knock and gives to those who seek. The Holy Spirit always works on the co-operative plan. He gives understanding to those who search

His law. Hence, personal love to the Holy Spirit and love for the written Word always go together. It is through the written Word we learn of the Spirit's leadership in other ages. "He went before the children of Israel in a pillar of a cloud by day and fire by night to show them the way." He was the guiding star in the movements of the Apostles. He led them to some places and forbade them to go to others. Acts XVI. 6, 7.

We, too, have been committed to His care. He is our Counsellor and Friend. He guides us as truly as He guided them. The standing promise is: "I will guide thee with mine Eye." With the Word of God in our hands and the Holy Spirit in our hearts, we can walk in the full blaze of certitude and confidence. Hence, those who listen to His voice are ready to assume

(2) THE SURRENDER ATTITUDE.—To surrender to His guidance is the result of listening to His voice. This attitude implies a willingness to follow the interior light at whatever cost. The attitude of surrender is the attitude of expectation. It is a disposition of the soul by which it is prepared to accept anything and everything that the Divine Guide may ordain.

The difference between the listening and the surrender attitude is well illustrated by the words of Isaiah in relation to our Lord: "The Lord hath

opened mine ear, and I was not rebellious, neither turned away back." Isaiah L. 5. "The Lord hath opened mine ear," that is the listening attitude; "and I was not rebellious, neither turned away back," that is the surrender attitude. To listen to God's voice, to surrender to His leadings, meant Gethsemane and Calvary to Jesus, but still He courageously surrendered!

To surrender to the Holy Spirit's leadership meant to the early Christians that they were willing to be regarded as condemned, despised, and as the very refuse and outcasts of the people. Yet they boldly followed on. Their language was: "Be it unto us according to Thy word." Young men and young women with bright futures before them gave up everything in order to follow the leadings of the Holy Spirit. They are now among the noble army of martyrs enjoying their victory and triumph before the throne! If we were to ask them: "What brought you here?" they would answer: "Because we listened to the voice and followed the leadings of the Holy Spirit." The days of martyrdom are gone, but we still need a martyr's will in order to follow the leadings of our blessed Guide. Our break with the world, and our surrender to the Spirit's guidance, must be as final and complete as that of the saints of old. Our testing will be in proportion to the completeness of our surrender. The Holy

Spirit warns us in the written Word against some of the dangers and stumbling blocks on the heavenly journey. We have to make our way "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But do not be afraid. Fear not. He who leads knows the way, and He knows us. He not only leads, but He strengthens us for the journey. He will guide us all the way. If there will be difficulties on the way, He will teach our hands "to war and our fingers to fight," so that we shall be able to stand in the evil day.

Let us be honest with the Holy Spirit! Unreality spoils everything. He can only lead when we are irreversibly and completely surrendered to His guidance. We must surrender to Him in the little things of life as well as in the great. The more we yield to Him the keener our vision becomes, so that we see the greatness of the least action done for God. Under the guidance of the Spirit the little details of daily life become pregnant with meaning. If we follow at whatever cost, He will guide us all the way. "Thou shalt guide me with Thy Counsel here, and at last receive me to glory."

One of the Kings of France took the Queen with him on a long and toilsome voyage. When the Queen was asked where she was going, she said: "I am not going, I am following. The King is

going. I am acquainted with the general plan of his travels, I am not anxious about details, I simply accompany the King. It is not a desire to travel that leads me to go, but a desire to be with the King. It is he who goes, who undertakes the voyage, and who knows the reasons for doing so. As for me, I merely follow." This is a good illustration of the Surrender Attitude.

"Oh, blessed Holy Spirit, take me as Thy disciple, guide me, illuminate me. Be Thou my God, be Thou my Guide; wheresoever Thou leadest me I will go; whatsoever Thou forbiddest I will renounce, and whatsoever Thou commandest, in Thy strength I will do."

(3) THE RESPONSIVE ATTITUDE.—The listening and surrender attitudes generate a most intense desire for service. A heart that vibrates in living correspondence with the inspirations of the Holy Spirit cries out: "Lord, what wilt Thou have me do?"

Our power for service is in proportion to the completeness of our surrender. Only the man who knows the way can give directions to others. No man can teach others with any power who has not learned what he is teaching by experience. He can give directions from a book, he can deal with phrases, but they are dead phrases and nothing more. In these days of music-boxes and slot-

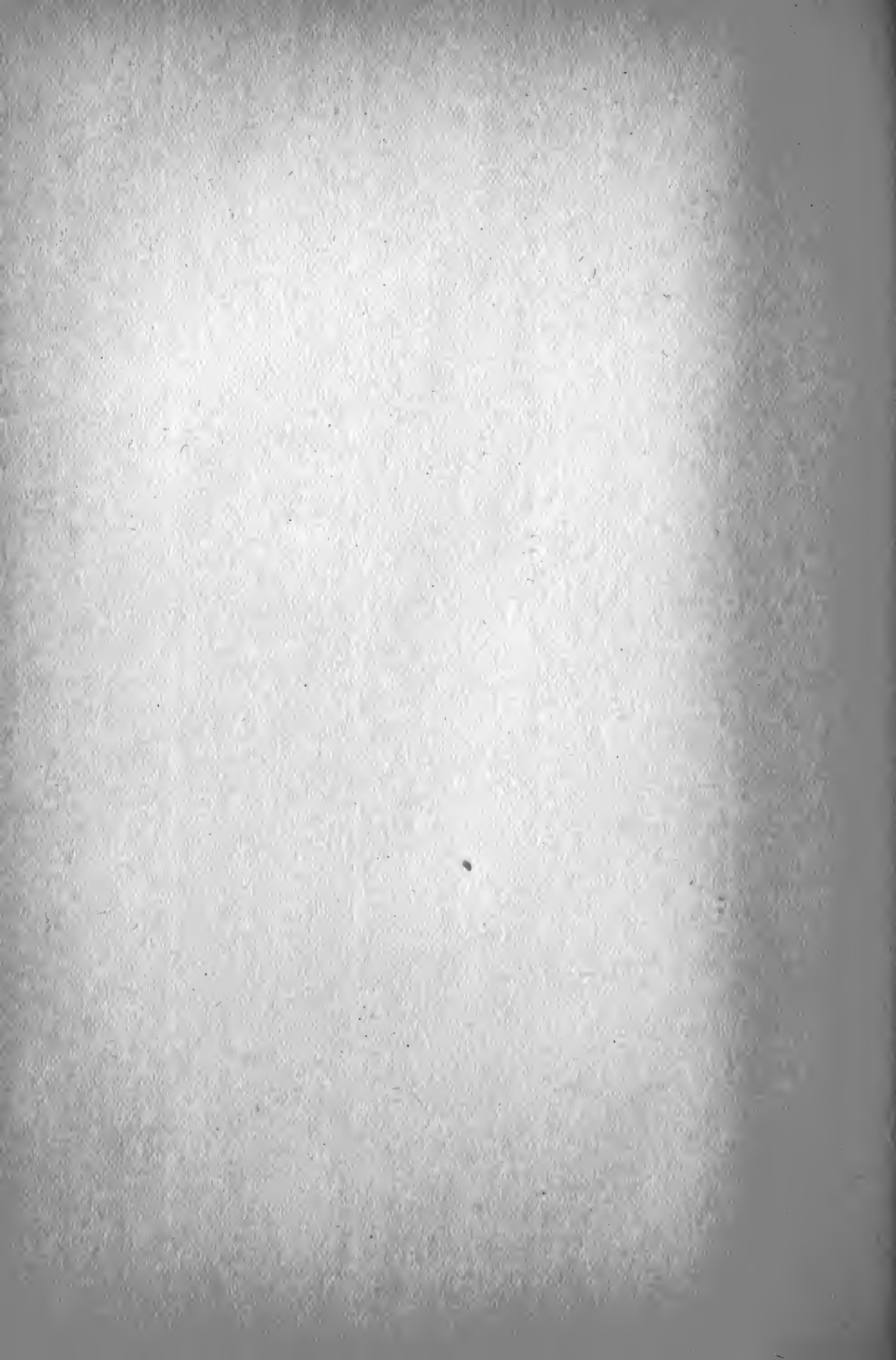
machines and phonographs, we do not deny the usefulness of repeating phrases which have not been experienced. But they lack the power of one who is led and filled with the Spirit of God. The Spirit-led and the Spirit-filled alone can lead men and women into the Kingdom of God. When we go back to Apostolic methods, Apostolic results will follow. This is the only way the "Masses" and the "Classes" can be reached.

The New Kingdom is ever the realm of co-operation and love. Every step in the upward march purifies our hearts, and deepens and broadens our sympathy for others. Thus every step intensifies our usefulness, and it intensifies our joy. It prepares us for the collective and accumulative joy of the New Kingdom before the throne. Here every step is a step into more joy, into more service, and into more praise. Every step brings us nearer and nearer to the ocean of eternal joy. Here the joy is mingled with tears, but there all tears shall be wiped away. Here the harmony is often marred by some one striking the wrong key; there the glory of each will be an element in the glory of all.

Thus eternal companionship and eternal joy will be the final issue of the co-operative principle. The Spirit-led, from all quarters of the globe, will at last form one great, complex, anthem of everlasting praise. Before the throne there will be many eyes,

but one vision; many hearts, but one love; many voices and languages, but one triumphant and everlasting song! Such is the Kingdom of God!

THE END.



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